THE

SATIRES OF JUVENAL

EXPURGATED.

WITH ENGLISH NOTES.

EDITED

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PRINCIPAL OF THE BOSTON PUBLIC LATIN SCHOOL.

D. JUNII JUVENALIS

SATIRÆ EXPURGATÆ.

ACCEDUNT

NOTÆ ANGLICÆ.

IN USUM SCHOLÆ BOSTONIENSIS.

CURA

F. P. LEVERETT.

BOSTONIÆ:

HILLIARD, GRAY, LITTLE, ET WILKINS.

1828.

DISTRICT OF MASSACHUSETTS, *to wit:*
District Clerk's Office.
BE it remembered, that on the twelfth day of August, A. D. 1828, and in the fifty-third year of the Independence of the United States of America, Hilliard, Gray, Little, & Wilkins, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, *to wit:* "D. Junii Juvenalis Satiræ expurgatæ. Accedunt Notæ Anglicæ. In usum Scholæ Bostoniensis. Cura F. P Leverett." In conformity to an act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."
JNO. W. DAVIS,
Clerk of the District of Massachusetts.

CAMBRIDGE:
Hilliard, Metcalf, & Co.

D. JUNII JUVENALIS

AQUINATIS

SATIRARUM

LIBER PRIMUS.

SATIRA I.

Semper ego auditor tantùm? nunquamne reponam,
Vexatus toties rauci Theseïde Codri?
Impunè ergo mihi recitaverit ille togatas,
Hic elegos? impunè diem consumpserit ingens
Telephus aut summi plenâ jam margine libri
Scriptus, et in tergo, nec dum finitus, Orestes?
Nota magis nulli domus est sua, quàm mihi lucus
Martis, et Æoliis vicinum rupibus antrum
Vulcani. Quid agant venti, quas torqueat umbras
Æacus, unde alius furtivæ devehat aurum
Pelliculæ, quantas jaculetur Monychus ornos,
Frontonis platani, convulsaque marmora clamant
Semper, et assiduo ruptæ lectore columnæ.
Exspectes eadem a summo minimoque poëta!

Et nos ergo manum ferulæ subduximus, et nos
Consilium dedimus Sullæ, privatus ut altum
Dormiret. Stulta est clementia, quum tot ubique
Vatibus occurras, perituræ parcere chartæ.
  Cur tamen hoc potiùs libeat decurrere campo,
Per quem magnus equos Auruncæ flexit alumnus,
Si vacat, et placidi rationem admittitis, edam.
Quum tener uxorem ducat spado, Mævia Tuscum
Figat aprum, et nudâ teneat venabula mammâ;
Patricios omnes opibus quum provocet unus,
Quo tondente gravis juveni mihi barba sonabat;
Quum pars Niliacæ plebis, quum verna Canopi
Crispinus, Tyrias humero revocante lacernas,
Ventilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmæ;
Difficile est Satiram non scribere. Nam quis iniquæ
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova quum veniat lectica Mathonis
Plena ipso? post hunc magni delator amici,
Et citò rapturus de nobilitate comesâ,
Quod superest, quem Massa timet, quem munere palpat
Carus, et a trepido Thymele submissa Latino?—
  Quid referam, quantâ siccum jecur ardeat irâ,
Quum populum gregibus comitum premit hic spoliator
Pupilli prostantis? et hic damnatus inani
Judicio (quid enim salvis infamia nummis?)
Exsul ab octavâ Marius bibit, et fruitur dîs
Iratis; at tu, victrix provincia, ploras?
  Hæc ego non credam Venusinâ digna lucernâ?

Hæc ego non agitem? Sed quid magis Heracleas,
Aut Diomedeas, aut mugitum Labyrinthi,
Et mare percussum puero, fabrumque volantem?
Quum leno accipiat mœchi bona, si capiendi
Jus nullum uxori, doctus spectare lacunar,
Doctus et ad calicem vigilanti stertere naso;
Quum fas esse putet curam sperare cohortis,
Qui bona donavit præsepibus, et caret omni
Majorum censu, dum pervolat axe citato
Flaminiam; (puer Automedon nam lora tenebat,
Ipse lacernatæ quum se jactaret amicæ.)
Nonne libet medio ceras implere capaces
Quadrivio? quum jam sextâ cervice feratur
Hinc atque inde patens, ac nudâ pænè cathedrâ,
Et multùm referens de Mæcenate supino
Signator falso, qui se lautum atque beatum
Exiguis tabulis et gemmâ fecerat udâ?
Occurrit matrona potens, quæ, molle Calenum
Porrectura, viro miscet sitiente rubetam,
Instituitque rudes melior Locusta propinquas
Per famam et populum nigros efferre maritos.
Aude aliquid brevibus Gyaris et carcere dignum,
Si vis esse aliquis: probitas laudatur et alget.
Criminibus debent hortos, prætoria, mensas,
Argentum vetus, et stantem extra pocula caprum.
Quem patitur dormire nurûs corruptor avaræ,
Quem sponsæ turpes et prætextatus adulter?
Si natura negat, facit indignatio versum,
Qualemcunque potest, quales ego vel Cluvienus.
Ex quo Deucalion, nimbis tollentibus æquor,

Navigio montem ascendit sortesque poposcit,
Paulatimque animâ caluerunt mollia saxa,
Et maribus nudas ostendit Pyrrha puellas;
Quidquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli.
Et quando uberior vitiorum copia? quando
Major avaritiæ patuit sinus? alea quando
Hos animos? Neque enim loculis comitantibus itur
Ad casum tabulæ, positâ sed luditur arcâ.
Prœlia quanta illîc dispensatore videbis
Armigero! Simplexne furor sestertia centum
Perdere, et horrenti tunicam non reddere servo?
Quis totidem erexit villas? quis fercula septem
Secreto cœnavit avus? Nunc sportula primo
Limine parva sedet, turbæ rapienda togatæ.
Ille tamen faciem priùs inspicit, et trepidat, ne
Suppositus venias, ac falso nomine poscas.
Agnitus accipies. Jubet a præcone vocari
Ipsos Trojugenas: nam vexant limen et ipsi
Nobiscum. Da prætori, da deinde tribuno;
Sed libertinus prior est. Prior, inquit, ego adsum.
Cur timeam dubitemve locum defendere, quamvis
Natus ad Euphraten, molles quod in aure fenestræ
Arguerint, licèt ipse negem? Sed quinque tabernæ
Quadringenta parant. Quid confert purpura major
Optandum, si Laurenti custodit in agro
Conductas Corvinus oves? Ego possideo plus
Pallante et Licinis. Exspectent ergo tribuni;
Vincant divitiæ: sacro nec cedat honori,
Nuper in hanc urbem pedibus qui venerat albis;

Quandoquidem inter nos sanctissima Divitiarum
Majestas: etsi, funesta Pecunia, templo
Nondum habitas, nullas nummorum ereximus aras,
Ut colitur Pax, atque Fides, Victoria, Virtus,
Quæque salutato crepitat Concordia nido.
  Sed quum summus honor finito computet anno,
Sportula quid referat, quantum rationibus addat;
Quid facient comites, quibus hinc toga, calceus hinc est,
Et panis, fumusque domi? Densissima centum
Quadrantes lectica petit, sequiturque maritum
Languida, vel prægnans, et circumducitur uxor.
Hic petit absenti, notâ jam callidus arte,
Ostendens vacuam et clausam pro conjuge sellam.
Galla mea est, inquit. Citiùs dimitte. Moraris?
Profer, Galla, caput. Noli vexare; quiescit.
  Ipse dies pulchro distinguitur ordine rerum:
Sportula, deinde forum, jurisque peritus Apollo,
Atque triumphales, inter quas ausus habere
Nescio quis titulos Ægyptius atque Arabarches.—
Vestibulis abeunt veteres lassique clientes
Votaque deponunt, quanquam longissima cœnæ
Spes homini. Caules miseris atque ignis emendus.
Optima silvarum interea pelagique vorabit
Rex horum, vacuisque toris tantùm ipse jacebit.
Nam de tot pulchris et latis orbibus et tam
Antiquis unâ comedunt patrimonia mensâ.
Nullus jam parasitus erit! Sed quis ferat istas
Luxuriæ sordes? Quanta est gula, quæ sibi totos
Ponit apros, animal propter convivia natum!
Pœna tamen præsens, quum tu deponis amictus

Turgidus, et crudum pavonem in balnea portas.
Hinc subitæ mortes atque intestata senectus.
It nova, nec tristis, per cunctas fabula cœnas:
Ducitur iratis plaudendum funus amicis.
Nil erit ulterius, quod nostris moribus addat
Posteritas: eadem cupient facientque minores.
Omne in præcipiti vitium stetit. Utere velis;
Totos pande sinus. Dicas hîc forsitan, unde
Ingenium par materiæ? unde illa priorum
Scribendi, quodcunque animo flagrante liberet,
Simplicitas, cujus non audeo dicere nomen?
Quid refert dictis ignoscat Mucius, an non?
Pone Tigellinum: tædâ lucebis in illâ,
Quâ stantes ardent, qui fixo gutture fumant,
Et latum mediâ sulcum diducis arenâ.
Qui dedit ergo tribus patruis aconita, vehatur
Pensilibus plumis, atque illinc despiciat nos?
Quum veniet contrà, digito compesce labellum.
Accusator erit, qui verbum dixerit, hic est.
Securus licet Æneam Rutulumque ferocem
Committas: nulli gravis est percussus Achilles,
Aut multùm quæsitus Hylas urnamque sequutus.
Ense velut stricto quoties Lucilius ardens
Infremuit, rubet auditor, cui frigida mens est
Criminibus; tacitâ sudant præcordia culpâ.
Inde iræ et lacrymæ. Tecum priùs ergo voluta
Hæc animo ante tubas. Galeatum serò duelli
Pœnitet. Experiar, quid concedatur in illos,
Quorum Flaminiâ tegitur cinis atque Latinâ.

SATIRA II.

Ultra Sauromatas fugere hinc libet et glacialem
Oceanum, quoties aliquid de moribus audent,
Qui Curios simulant et Bacchanalia vivunt.
Indocti primùm ; quanquam plena omnia gypso
Chrysippi invenias. Nam perfectissimus horum est,
Si quis Aristotelem similem vel Pittacon emit
Et jubet archetypos pluteum servare Cleanthas.
Fronti nulla fides. Quis enim non vicus abundat
Tristibus obscœnis ? Castigas turpia ?—
Loripedem rectus derideat, Æthiopem albus.
Quis tulerit Gracchos de seditione querentes ?
Quis cœlum terris non misceat et mare cœlo,
Si fur displiceat Verri ? homicida Miloni ?
Clodius accuset mœchos ? Catilina Cethegum ?
In tabulam Sullæ si dicant discipuli tres ?
Qualis erat nuper tragico pollutus adulter
Concubitu, qui tunc leges revocabat amaras
Omnibus, atque ipsis Veneri Martique timendas.—
Nonne igitur jure ac merito vitia ultima fictos
Contemnunt Scauros, et castigata remordent ?
    Non tulit ex illis torvum Lauronia quendam
Clamantem toties : Ubi nunc lex Julia ? dormis ?
Ad quem subridens : Felicia tempora, quæ te
Moribus opponunt ! Habeat jam Roma pudorem !
Tertius e cœlo cecidit Cato. Sed tamen unde
Hæc emis, hirsuto spirant opobalsama collo

Quæ tibi? Ne pudeat dominum monstrare tabernæ.
Quòd si vexantur leges ac jura, citari
Ante omnes debet Scatinia. Respice primùm,
Et scrutare viros: faciunt hi plura; sed illos
Defendit numerus junctæque umbone phalanges.
Magna inter molles concordia. Non erit ullum
Exemplum in nostro tam detestabile sexu.
Nunquid nos agimus causas? civilia jura
Novimus? aut ullo strepitu fora vestra movemus?
Luctantur paucæ; comedunt coliphia paucæ.
Vos lanam trahitis, calathisque peracta refertis
Vellera: vos tenui prægnantem stamine fusum
Penelope meliùs, leviùs torquetis Arachne,
Horrida quale facit residens in codice pellex.
Notum est, cur solo tabulas impleverit Hister
Liberto; dederit vivus cur multa puellæ.
Dives erit, magno quæ dormit tertia lecto.
Tu nube atque tace: donant arcana cylindros.
De nobis post hæc tristis sententia fertur:
Dat veniam corvis, vexat censura columbas.
  Fugerunt trepidi vera ac manifesta canentem
Stoïcidæ. Quid enim falsi Lauronia? Sed quid
Non facient alii, quum tu multicia sumas,
Cretice, et hanc vestem populo mirante perores
In Proculas et Pollitas? Est mœcha Labulla:
Damnetur, si vis, etiam Carfinia: talem
Non sumet damnata togam. Sed Julius ardet;
Æstuo. Nudus agas! Minùs est insania turpis.
En habitum, quo te leges ac jura ferentem
Vulneribus crudis populus modò victor, et illud

Montanum positis audiret vulgus aratris.
Quid non proclames, in corpore judicis ista
Si videas? Quæro, an deceant multicia testem?
Acer, et indomitus, libertatisque magister,
Cretice, perluces. Dedit hanc contagio labem,
Et dabit in plures; sicut grex totus in agris
Unius scabie cadit et porrigine porci,
Uvaque conspectâ livorem ducit ab uvâ.
  Fœdius hoc aliquid quandoque audebis amictu.
Nemo repentè venit turpissimus. Accipient te
Paulatim, qui longa domi redimicula sumunt
Frontibus, et toto posuêre monilia collo,
Atque Bonam teneræ placant abdomine porcæ,
Et magno cratere, Deam. Sed more sinistro
Exagitata procul non intrat fœmina limen.
Solis ara Deæ maribus patet. Ite profanæ!
Clamatur: nullo gemit hîc tibicina cornu.
Talia secretâ coluerunt Orgia tædâ
Cecropiam soliti Baptæ lassare Cotytto.
Ille supercilium madidâ fuligine tactum
Obliquâ producit acu, pingitque trementes
Attollens oculos: vitreo bibit ille Priapo,
Reticulumque comis auratum ingentibus implet,
Cærulea indutus scutulata, aut galbana rasa,
Et per Junonem domini jurante ministro.
Ille tenet speculum, pathici gestamen Othonis,
Actoris Aurunci spolium, quo se ille videbat
Armatum, quum jam tolli vexilla juberet.
Res memoranda novis annalibus, atque recenti
Historiâ, speculum civilis sarcina belli.

Nimirum summi ducis est occidere Galbam
Et curare cutem; summi constantia civis
Bebriaci in campo spolium affectare Palatî
Et pressum in faciem digitis extendere panem.
Quod nec in Assyrio pharetrata Semiramis orbe,
Mœsta nec Actiacâ fecit Cleopatra carinâ.
Hîc nullus verbis pudor aut reverentia mensæ.
Hîc turpis Cybeles et fractâ voce loquendi
Libertas, et crine senex fanaticus albo
Sacrorum antistes, rarum ac memorabile magni
Gutturis exemplum, conducendusque magister.
Quid tamen exspectant, Phrygio quos tempus erat jam
More supervacuam cultris abrumpere carnem?
  Quadringenta dedit Gracchus sestertia, dotem
Cornicini; sive hic recto cantaverat ære.
Signatæ tabulæ: dictum Feliciter! Ingens
Cœna sedet: gremio jacuit nova nupta mariti.
O proceres, censore opus est an haruspice nobis?
Scilicet horreres, majoraque monstra putares,
Si mulier vitulum, vel si bos ederet agnum?
Segmenta, et longos habitus, et flammea sumit,
Arcano qui sacra ferens nutantia loro
Sudavit clypeis ancilibus. O pater Urbis,
Unde nefas tantum Latiis pastoribus? unde
Hæc tetigit, Gradîve, tuos urtica nepotes?
Traditur ecce viro clarus genere atque opibus vir:
Nec galeam quassas, nec terram cuspide pulsas,
Nec quereris patri? Vade ergo et cede severi
Jugeribus campi, quem negligis! Officium cras
Primo sole mihi peragendum in valle Quirini.

Quæ causa officii? Quid quæris? Nubit amicus,
Nec multos adhibet. Liceat modò vivere; fient,
Fient ista palàm, cupient et in acta referri.
Interea tormentum ingens nubentibus hæret,
Quòd nequeunt parere, et partu retinere maritos.
Sed melius, quòd nil animis in corpora juris
Natura indulget. Steriles moriuntur, et illis
Turgida non prodest condità pyxide Lyde,
Nec prodest agili palmas præbere Luperco.
Vicit et hoc monstrum tunicati fuscina Gracchi,
Lustravitque fuga mediam gladiator arenam,
Et Capitolinis generosior, et Marcellis,
Et Catulis, Paullique minoribus, et Fabiis, et
Omnibus ad podium spectantibus. His licet ipsum
Admoveas, cujus tunc munere retia misit.
Esse aliquid Manes, et subterranea regna,
Et contum, et Stygio ranas in gurgite nigras,
Atque unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lavantur.
Sed tu vera puta. Curius quid sentit, et ambo
Scipiadæ, quid Fabricius, manesque Camilli,
Quid Cremeræ legio, et Cannis consumpta juventus,
Tot bellorum animæ, quoties hinc talis ad illos
Umbra venit? Cuperent lustrari, si qua darentur
Sulphura cum tædis, et si foret humida laurus.
Illuc, heu! miseri traducimur. Arma quidem ultra
Littora Juvernæ promovimus, et modò captas
Orcadas, ac minimâ contentos nocte Britannos:
Sed quæ nunc populi fiunt victoris in urbe,
Non faciunt illi, quos vicimus.—

SATIRA III.

QUAMVIS digressu veteris confusus amici,
Laudo tamen, vacuis quòd sedem figere Cumis
Destinet, atque unum civem donare Sibyllæ.
Janua Baiarum est, et gratum littus amœni
Secessûs. Ego vel Prochytam præpono Suburæ.
Nam quid tam miserum, tam solum vidimus, ut non
Deteriùs credas horrere incendia, lapsus
Tectorum assiduos, ac mille pericula sævæ
Urbis, et Augusto recitantes mense poëtas?
Sed dum tota domus rhedâ componitur unâ,
Substitit ad veteres arcus madidamque Capenam.
Hîc, ubi nocturnæ Numa constituebat amicæ,
Nunc sacri fontis nemus et delubra locantur
Judæis quorum cophinus fœnumque supellex.
(Omnis enim populo mercedem pendere jussa est
Arbor, et ejectis mendicat silva Camœnis.)
In vallem Egeriæ descendimus, et speluncas
Dissimiles veris. Quantò præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum?
Hîc tunc Umbricius, Quando artibus, inquit, honestis
Nullus in Urbe locus, nulla emolumenta laborum,
Res hodie minor est, herè quàm fuit, atque eadem cras
Deteret exiguis aliquid: proponimus illuc
Ire, fatigatas ubi Dædalus exuit alas,
Dum nova canities, dum prima et recta senectus,

Dum superest Lachesi, quod torqueat, et pedibus me
Porto meis, nullo dextram subeunte bacillo.
Cedamus patriâ : vivant Artorius istîc
Et Catulus : maneant, qui nigrum in candida vertunt,
Quîs facile est ædem conducere, flumina, portus,
Siccandam eluviem, portandum ad busta cadaver,
Et præbere caput dominâ venale sub hastâ.
Quondam hi cornicines, et municipalis arenæ
Perpetui comites, notæque per oppida buccæ,
Munera nunc edunt, et verso pollice vulgi
Quem libet occidunt populariter : indè reversi
Conducunt foricas ; et cur non omnia ? quum sint,
Quales ex humili magna ad fastigia rerum
Extollit, quoties voluit Fortuna jocari.
Quid Rômæ faciam ? Mentiri nescio : librum,
Si malus est, nequeo laudare et poscere : motus
Astrorum ignoro : funus promittere patris
Nec volo, nec possum : ranarum viscera nunquam
Inspexi. Ferre ad nuptam, quæ mittit adulter,
Quæ mandat, nôrunt alii : me nemo ministro
Fur erit, atque ideo nulli comes exeo, tanquam
Mancus, et exstinctæ corpus non utile dextræ.
Quis nunc diligitur, nisi conscius, et cui fervens
Æstuat occultis animus, semperque tacendis ?
Nil tibi se debere putat, nil conferet unquam,
Participem qui te secreti fecit honesti.
Carus erit Verri, qui Verrem tempore, quo vult,
Accusare potest. Tanti tibi non sit opaci
Omnis arena Tagi, quodque in mare volvitur aurum,
Ut somno careas, ponendaque præmia sumas

2

Tristis, et a magno semper timearis amico.
Quæ nunc divitibus gens acceptissima nostris,
Et quos præcipuè fugiam, properabo fateri,
Nec pudor obstabit. Non possum ferre, Quirites,
Græcam urbem: quamvis quota portio fæcis Achæi?
Jam pridem Syrus in Tiberim defluxit Orontes,
Et linguam, et mores, et cum tibicine chordas
Obliquas, nec non gentilia tympana secum
Vexit, et ad Circum jussas prostare puellas.
Ite, quibus grata est pictâ lupa barbara mitrâ.
Rusticus ille tuus sumit trechedipna, Quirine,
Et ceromatico fert niceteria collo.
Hic altâ Sicyone, ast hic Amydone relictâ,
Hic Andro, ille Samo, hic Trallibus, aut Alabandis,
Esquilias dictumque petunt a vimine collem,
Viscera magnarum domuum dominique futuri.
Ingenium velox, audacia perdita, sermo
Promptus et Isæo torrentior. Ede, quid illum
Esse putes? quemvis hominem secum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schœnobates, medicus, magus: omnia novit.
Græculus esuriens in cœlum, jusseris, ibit.
Ad summam, non Maurus erat, neque Sarmata, nec Thrax,
Qui sumpsit pennas, mediis sed natus Athenis.
Horum ego non fugiam conchylia? Me prior ille
Signabit? fultusque toro meliore recumbet
Advectus Romam, quo pruna et cottana vento?
Usque adeò nihil est, quod nostra infantia cœlum
Hausit Aventinum baccâ nutrita Sabinâ?
Quid, quòd adulandi gens prudentissima laudat

Sermonem indocti, faciem deformis amici,
Et longum invalidi collum cervicibus æquat
Herculis, Antæum procul a tellure tenentis?—
Hæc eadem licet et nobis laudare: sed illis
Creditur.—Antiochus nec erit mirabilis illîc
Aut Stratocles, aut cum molli Demetrius Hæmo.
Natio comœda est. Rides? meliore cachinno
Concutitur: flet, si lacrymas conspexit amici,
Nec dolet: igniculum brumæ si tempore poscas,
Accipit endromiden: si dixeris, æstuo, sudat.
Non sumus ergo pares: melior, qui semper et omni
Nocte dieque potest alienum sumere vultum,
A facie jactare manus, laudare paratus.—
Scire volunt secreta domûs atque indè timeri.
  Et quoniam cœpit Græcorum mentio, transi
Gymnasia, atque audi facinus majoris abollæ.
Stoïcus occidit Baream, delator amicum
Discipulumque senex, ripâ nutritus in illâ,
Ad quam Gorgonei delapsa est pinna caballi.
Non est Romano cuiquam locus hîc, ubi regnat
Protogenes aliquis, vel Diphilus, aut Erimarchus,
Qui gentis vitio nunquam partitur amicum,
Solus habet. Nam quum facilem stillavit in aurem
Exiguum de naturæ patriæque veneno,
Limine submoveor: perierunt tempora longi
Servitii. Nusquam minor est jactura clientis.
Quod porrò officium, ne nobis blandiar, aut quod —
Pauperis hîc meritum, si curet nocte togatus
Currere, quum prætor lictorem impellat, et ire
Præcipitem jubeat dudum vigilantibus orbis,

Ne prior Albinam et Modiam collega salutet ?—
Da testem Romæ tam sanctam, quàm fuit hospes
Numinis Idæi: procedat vel Numa, vel qui
Servavit trepidam flagranti ex æde Minervam:
Protenus ad censum, de moribus ultima fiet
Quæstio. Quot pascit servos? quot possidet agri
Jugera? quàm multâ magnâque paropside cœnat?
Quantum quisque suâ nummorum servat in arcâ,
Tantum habet et fidei. Jures licet et Samothracum
Et nostrorum aras; contemnere fulmina pauper
Creditur atque deos, dîs ignoscentibus ipsis.
Quid, quòd materiam præbet causasque jocorum
Omnibus hic idem, si fœda et scissa lacerna,
Si toga sordidula est, et ruptâ calceus alter
Pelle patet; vel si consuto vulnere crassum
Atque recens linum ostendit non una cicatrix?
Nil habet infelix paupertas durius in se,
Quàm quòd ridiculos homines facit. Exeat, inquit,
Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeant hîc
Lenonum pueri quocunque in fornice nati.
Hîc plaudat nitidi præconis filius inter
Pinnirapi cultos juvenes, juvenesque lanistæ.
Sic libitum vano, qui nos distinxit, Othoni.
Quis gener hîc placuit censu minor, atque puellæ
Sarcinulis impar? quis pauper scribitur hæres?
Quando in consilio est ædilibus? Agmine facto
Debuerant olim tenues migrâsse Quirites.
Haud facilè emergunt, quorum virtutibus obstat
Res angusta domi; sed Romæ durior illis

Conatus: magno hospitium miserabile, magno
Servorum ventres, et frugi cœnula magno.
Fictilibus cœnare pudet, quod turpe negavit
Translatus subitò ad Marsos mensamque Sabellam,
Contentusque illîc Veneto duroque cucullo.
  Pars magna Italiæ est, si verum admittimus, in quâ
Nemo togam sumit, nisi mortuus. Ipsa dierum
Festorum herboso colitur si quando theatro
Majestas, tandemque redit ad pulpita notum
Exodium, quum personæ pallentis hiatum
In gremio matris formidat rusticus infans;
Æquales habitus illîc, similesque videbis
Orchestram et populum: clari velamen honoris,
Sufficiunt tunicæ summis ædilibus albæ.
Hîc ultra vires habitûs nitor: hîc aliquid plus,
Quàm satìs est, interdum alienâ sumitur arcâ.
Commune id vitium est. Hîc vivimus ambitiosâ
Paupertate omnes. Quid te moror? Omnia Romæ
Cum pretio. Quid das, ut Cossum aliquando salutes?
Ut te respiciat clauso Veiento labello?
Ille metit barbam, crinem hic deponit amati.
Plena domus libis venalibus. Accipe, et istud
Fermentum tibi habe: præstare tributa clientes
Cogimur, et cultis augere peculia servis.
Quis timet, aut timuit gelidâ Præneste ruinam,
Aut positis nemorosa inter juga Volsiniis, aut
Simplicibus Gabiis, aut proni Tiburis arce?
Nos urbem colimus tenui tibicine fultam
Magnâ parte sui. Nam sic labentibus obstat
Villicus, et veteris rimæ quum texit hiatum,

Securos pendente jubet dormire ruinâ.
Vivendum est illîc, ubi nulla incendia, nulli
Nocte metus. Jam poscit aquam, jam frivola transfert
Ucalegon; tabulata tibi jam tertia fumant:
Tu nescis. Nam si gradibus trepidatur ab imis,
Ultimus ardebit, quem tegula sola tuetur
A pluviâ, molles ubi reddunt ova columbæ.
Lectus erat Codro Proculâ minor, urceoli sex,
Ornamentum abaci, nec non et parvulus infrà
Cantharus, et recubans sub eodem marmore Chiron;
Jamque vetus Græcos servabat cista libellos,
Et divina Opici rodebant carmina mures.
Nil habuit Codrus: quis enim negat? et tamen illud
Perdidit infelix totum nihil: ultimus autem
Ærumnæ cumulus, quòd nudum, et frusta rogantem
Nemo cibo, nemo hospitio, tectoque juvabit.
Si magna Asturii cecidit domus: horrida mater,
Pullati proceres, differt vadimonia prætor.
Tunc gemimus casus Urbis, tunc odimus ignem.
Ardet adhuc, et jam occurrit, qui marmora donet,
Conferat impensas. Hic nuda et candida signa,
Hic aliquid præclarum Euphranoris et Polycleti,
Hæc Asianorum vetera ornamenta deorum,
Hic libros dabit, et forulos, mediamque Minervam,
Hic modium argenti. Meliora ac plura reponit
Persicus orborum lautissimus et meritò jam
Suspectus, tanquam ipse suas incenderit ædes.
Si potes avelli Circensibus, optima Soræ
Aut Fabrateriæ domus aut Frusinone paratur,
Quanti nunc tenebras unum conducis in annum.

Hortulus hîc, puteusque brevis, nec reste movendus,
In tenues plantas facili diffunditur haustu.
Vive bidentis amans, et culti villicus horti;
Unde epulum possis centum dare Pythagoræis.
Est aliquid, quocunque loco, quocunquè recessu,
Unius sese dominum fecisse lacertæ.
Plurimus hîc æger moritur vigilando: sed illum
Languorem peperit cibus imperfectus et hærens
Ardenti stomacho. Nam quæ meritoria somnum
Admittunt? Magnis opibus dormitur in Urbe:
Indè caput morbi. Rhedarum transitus arcto
Vicorum in flexu, et stantis convicia mandræ
Eripient somnum Druso, vitulisque marinis.
Si vocat officium, turbâ cedente vehetur
Dives, et ingenti curret super ora Liburno,
Atque obiter leget, aut scribet, vel dormiet intus;
Namque facit somnum clausâ lectica fenestrâ.
Antè tamen veniet: nobis properantibus obstat
Unda prior: magno populus premit agmine lumbos,
Qui sequitur. Ferit hic cubito, ferit assere duro
Alter; at hic tignum capiti incutit, ille metretam.
Pinguia crura luto; plantâ mox undique magnâ
Calcor, et in digito clavus mihi militis hæret.
Nonne vides, quanto celebretur sportula fumo?
Centum convivæ: sequitur sua quemque culina.
Corbulo vix ferret tot vasa ingentia, tot res
Impositas capiti, quas recto vertice portat
Servulus infelix, et cursu ventilat ignem.
Scinduntur tunicæ sartæ: modò longa coruscat
Sarraco veniente abies, atque altera pinum

Plaustra vehunt, nutant altæ populoque minantur.
Nam si procubuit, qui saxa Ligustica portat,
Axis, et eversum fudit super agmina montem,
Quid superest de corporibus? quis membra, quis ossa
Invenit? Obtritum vulgi perit omne cadaver
More animæ. Domus interea secura patellas
Jam lavat, et buccâ foculum excitat, et sonat unctis
Striglibus, et pleno componit lintea gutto.
Hæc inter pueros variè properantur: at ille
Jam sedet in ripâ, tetrumque novicius horret
Porthmea, nec sperat cœnosi gurgitis alnum,
Infelix, nec habet, quem porrigat, ore trientem.
  Respice nunc alia ac diversa pericula noctis:
Quod spatium tectis sublimibus, unde cerebrum
Testa ferit, quoties rimosa et curta fenestris
Vasa cadant; quanto percussum pondere signent
Et lædant silicem. Possis ignavus haberi
Et subiti casûs improvidus, ad cœnam si
Intestatus eas. Adeò tot fata, quot illâ
Nocte patent vigiles, te prætereunte, fenestræ.
Ergo optes, votumque feras miserabile tecum,
Ut sint contentæ patulas defundere pelves.
  Ebrius ac petulans, qui nullum fortè cecidit,
Dat pœnas, noctem patitur lugentis amicum
Pelidæ, cubat in faciem, mox deinde supinus.
Ergo non aliter poterit dormire? Quibusdam
Somnum rixa facit: sed, quamvis improbus annis,
Atque mero fervens, cavet hunc, quem coccina læna
Vitari jubet, et comitum longissimus ordo,
Multum præterea flammarum atque ænea lampas.

Me, quem luna solet deducere, vel breve lumen
Candelæ, cujus dispenso et tempero filum,
Contemnit. Miseræ cognosce procemia rixæ,
Si rixa est, ubi tu pulsas, ego vapulo tantùm.
Stat contrà, starique jubet; parere necesse est.
Nam quid agas, quum te furiosus cogat, et idem
Fortior? Unde venis? exclamat: cujus aceto,
Cujus conche tumes? quis tecum sectile porrum
Sutor et elixi vervecis labra comedit?
Nil mihi respondes? Aut dic, aut accipe calcem!
Ede, ubi consistas: in quâ te quæro proseuchâ?
Dicere si tentes aliquid, tacitusve recedas,
Tantundem est; feriunt pariter: vadimonia deinde
Irati faciunt. Libertas pauperis hæc est:
Pulsatus rogat, et pugnis concisus adorat,
Ut liceat paucis cum dentibus indè reverti.
  Nec tamen hæc tantùm metuas: nam, qui spoliet te,
Non deerit, clausis domibus, postquam omnis ubique
Fixa catenatæ siluit compago tabernæ.
Interdum et ferro subitus grassator agit rem,
Armato quoties tutæ custode tenentur
Et Pomtina palus et Gallinaria pinus.
Sic indè huc omnes, tanquam ad vivaria, currunt.
Quâ fornace graves, quâ non incude catenæ?
Maximus in vinclis ferri modus, ut timeas, ne
Vomer deficiat, ne marræ et sarcula desint.
Felices proavorum atavos, felicia dicas
Sæcula, quæ quondam sub regibus atque tribunis
Viderunt uno contentam carcere Romam.
  His alias poteram et plures subnectere causas:

Sed jumenta vocant, et sol inclinat: eundum est;
Nam mihi commotâ jamdudum mulio virgâ
Annuit. Ergo vale nostri memor, et, quoties te
Roma tuo refici properantem reddet Aquino,
Me quoque ad Helvinam Cererem vestramque Dianam
Convelle a Cumis. Satirarum ego, ni pudet illas,
Adjutor gelidos veniam caligatus in agros.

SATIRA IV.

Ecce iterum Crispinus! et est mihi sæpè vocandus
Ad partes, monstrum nullâ virtute redemptum
A vitiis, æger, solâque libidine fortis.—
Quid refert igitur, quantis jumenta fatiget
Porticibus? quantâ nemorum vectetur in umbrâ?
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix; minimè corruptor, et idem
Incestus, cum quo nuper vittata jacebat,
Sanguine adhuc vivo terram subitura, sacerdos.
Sed nunc de factis levioribus: et tamen alter
Si fecisset idem, caderet sub judice morum.
Nam quod turpe bonis, Titio Seioque, decebat
Crispinum. Quid agas, quum dira et fœdior omni
Crimine persona est? Mullum sex millibus emit,
Æquantem sanè paribus sestertia libris,
Ut perhibent, qui de magnis majora loquuntur.
Consilium laudo artificis, si munere tanto
Præcipuam in tabulis ceram senis abstulit orbi,

Est ratio ulterior, magnæ si misit amicæ,
Quæ vehitur clauso latis specularibus antro.
Nil tale exspectes: emit sibi. Multa videmus,
Quæ miser et frugi non fecit Apicius. Hoc tu
Succinctus patriâ quondam, Crispine, papyro?
Hoc pretio squamæ? Potuit fortasse minoris
Piscator, quàm piscis, emi. Provincia tanti
Vendit agros; sed majores Apulia vendit.
Quales tunc epulas ipsum glutîsse putemus
Induperatorem, quum tot sestertia, partem
Exiguam et modicæ sumptam de margine cœnæ,
Purpureus magni ructârit scurra Palatî,
Jam princeps equitum, magnâ qui voce solebat
Vendere municipes pactâ mercede siluros?
Incipe, Calliope, licet et considere: non est
Cantandum, res vera agitur. Narrate, puellæ
Pierides: prosit mihi vos dixisse puellas!
  Quum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni,
Incidit Adriaci spatium admirabile rhombi
Ante domum Veneris, quam Dorica sustinet Ancon,
Implevitque sinus: neque enim minor hæserat illis,
Quos operit glacies Mæotica, ruptaque tandem
Solibus effundit torpentis ad ostia Ponti
Desidiâ tardos et longo frigore pingues.
Destinat hoc monstrum cymbæ linique magister
Pontifici summo. Quis enim proponere talem
Aut emere auderet, quum plena et littora multo
Delatore forent? Dispersi protenus algæ
Inquisitores agerent cum remige nudo,

Non dubitaturi fugitivum dicere piscem,
Depastumque diu vivaria Cæsaris, indè
Elapsum veterem ad dominum debere reverti.
Si quid Palfurio, si credimus Armillato,
Quidquid conspicuum, pulchrumque est æquore toto,
Res fisci est, ubicunque natat. Donabitur ergo,
Ne pereat. Jam letifero cedente pruinis
Autumno, jam quartanam sperantibus ægris,
Stridebat deformis hiems, prædamque recentem
Servabat: tamen hic properat, velut urgeat Auster.
Utque lacus suberant, ubi, quanquam diruta, servat
Ignem Trojanum, et Vestam colit Alba minorem,
Obstitit intranti miratrix turba parumper.
Ut cessit, facili patuerunt cardine valvæ.
Exclusi spectant admissa opsonia Patres.
Itur ad Atridem. Tum Picens, Accipe, dixit,
Privatis majora focis: genialis agatur
Iste dies, propera stomachum laxare saginis,
Et tua servatum consume in sæcula rhombum.
Ipse capi voluit. Quid apertius? et tamen illi
Surgebant cristæ. Nihil est, quod credere de se
Non possit, quum laudatur dîs æqua potestas.
Sed deerat pisci patinæ mensura. Vocantur
Ergo in consilium proceres, quos oderat ille;
In quorum facie miseræ magnæque sedebat
Pallor amicitiæ. Primus, clamante Liburno,
Currite! jam sedit! raptâ properabat abollâ
Pegasus, attonitæ positus modò villicus Urbi.
Anne aliud tunc præfecti? quorum optimus atque
Interpres legum sanctissimus, omnia quanquam

Temporibus diris tractanda putabat inermi
Justitiâ. Venit et Crispi jucunda senectus,
Cujus erant mores, qualis facundia, mite
Ingenium. Maria ac terras populosque regenti
Quis comes utilior, si clade et peste sub illâ
Sævitiam damnare et honestum afferre liceret
Consilium? Sed quid violentius aure tyranni,
Cum quo de pluviis, aut æstibus, aut nimboso
Vere loquuturi fatum pendebat amici?
Ille igitur nunquam direxit brachia contra
Torrentem; nec civis erat, qui libera posset
Verba animi proferre, et vitam impendere vero.
Sic multas hiemes atque octogesima vidit
Solstitia; his armis, illâ quoque tutus in aulâ.
Proximus ejusdem properabat Acilius ævi
Cum juvene, indigno, quem mors tam sæva maneret,
Et domini gladiis tam festinata: sed olim
Prodigio par est cum nobilitate senectus;
Unde fit, ut malim fraterculus esse gigantis.
Profuit ergo nihil misero, quòd cominus ursos
Figebat Numidas, Albanâ nudus arenâ
Venator. Quis enim jam non intelligat artes
Patricias? quis priscum illud miretur acumen,
Brute, tuum? Facile est barbato imponere regi.
Nec melior vultu, quamvis ignobilis, ibat
Rubrius, offensæ veteris reus atque tacendæ,
Et tamen improbior satiram scribente cinædo.
Montani quoque venter adest abdomine tardus;
Et matutino sudans Crispinus amomo,
Quantùm vix redolent duo funera; sævior illo

Pompeius tenui jugulos aperire susurro,
Et, qui vulturibus servabat viscera Dacis,
Fuscus, marmoreâ meditatus prœlia villâ,
Et cum mortifero prudens Veiento Catullo,
Qui nunquam visæ flagrabat amore puellæ;
Grande et conspicuum nostro quoque tempore monstrum!
Cæcus adulator, dirusque a ponte satelles,
Dignus Aricinos qui mendicaret ad axes,
Blandaque devexæ jactaret basia rhedæ.
Nemo magis rhombum stupuit: nam plurima dixit
In lævam conversus; at illi dextra jacebat
Bellua: Sic pugnas Cilicis laudabat, et ictus,
Et pegma, et pueros indè ad velaria raptos.
Non cedit Veiento, sed, ut fanaticus, œstro
Percussus, Bellona, tuo divinat, et, Ingens
Omen habes, inquit, magni clarique triumphi:
Regem aliquem capies, aut de temone Britanno
Excidet Arviragus: peregrina est bellua: cernis
Erectas in terga sudes? Hoc defuit unum
Fabricio, patriam ut rhombi memoraret et annos.
Quidnam igitur censes? conciditur? Absit ab illo
Dedecus hoc, Montanus ait: testa alta paretur,
Quæ tenui muro spatiosum colligat orbem.
Debetur magnus patinæ subitusque Prometheus.
Argillam atque rotam citiùs properate; sed ex hoc
Tempore jam, Cæsar, figuli tua castra sequantur.
Vicit digna viro sententia. Noverat ille
Luxuriam imperii veterem, noctesque Neronis
Jam medias, aliamque famem, quum pulmo Falerno
Arderet. Nulli major fuit usus edendi

Tempestate meâ. Circeis nata forent, an
Lucrinum ad saxum, Rutupinove edita fundo
Ostrea, callebat primo deprêndere morsu;
Et semel adspecti littus dicebat echini.
Surgitur, et misso proceres exire jubentur
Concilio, quos Albanam dux magnus in arcem
Traxerat attonitos et festinare coactos,
Tanquam de Cattis aliquid torvisque Sygambris
Dicturus, tanquam et diversis partibus orbis
Anxia præcipiti venisset epistola pinnâ.
Atque utinam his potiùs nugis tota ille dedisset
Tempora sævitiæ, claras quibus abstulit Urbi
Illustresque animas impunè et vindice nullo!
Sed periit, postquam cerdonibus esse timendus
Cœperat. Hoc nocuit Lamiarum cæde madenti.

SATIRA V.

Si te propositi nondum pudet, atque eadem est mens,
Ut bona summa putes, alienâ vivere quadrâ;
Si potes illa pati, quæ nec Sarmentus iniquas
Cæsaris ad mensas, nec vilis Galba tulisset:
Quamvis jurato metuam tibi credere testi.
Ventre nihil novi frugalius. Hoc tamen ipsum
Defecisse puta, quod inani sufficit alvo:
Nulla crepido vacat? nusquam pons, et tegetis pars
Dimidiâ brevior? Tantine injuria cœnæ?
Tam jejuna fames, quum pol sit honestius illîc

Et tremere, et sordes farris mordere canini?
Primo fige loco, quòd tu discumbere jussus
Mercedem solidam veterum capis officiorum.
Fructus amicitiæ magnæ cibus. Imputat hunc rex,
Et, quamvis rarum, tamen imputat. Ergo duos post
Si libuit menses neglectum adhibere clientem,
Tertia ne vacuo cessaret culcita lecto;
Unà simus, ait. Votorum summa! Quid ultrà
Quæris? Habet Trebius, propter quod rumpere somnum
Debeat et ligulas dimittere, sollicitus, ne
Tota salutatrix jam turba peregerit orbem
Sideribus dubiis, aut illo tempore, quo se
Frigida circumagunt pigri sarraca Bootæ.
Qualis cœna tamen? Vinum, quod succida nolit
Lana pati: de convivâ Corybanta videbis.
Jurgia proludunt; sed mox et pocula torques
Saucius, et rubrâ deterges vulnera mappâ,
Inter vos quoties libertorumque cohortem
Pugna Saguntinâ fervet commissa lagenâ.
Ipse capillato diffusum consule potat,
Calcatamque tenet bellis socialibus uvam,
Cardiaco nunquam cyathum missurus amico.
Cras bibet Albanis aliquid de montibus aut de
Setinis, cujus patriam titulumque senectus
Delevit multâ veteris fuligine testæ;
Quale coronati Thrasea Helvidiusque bibebant
Brutorum et Cassî natalibus. Ipse capaces
Heliadum crustas et inæquales beryllo
Virro tenet phialas: tibi non committitur aurum;
Vel, si quando datur, custos affixus ibidem,

Qui numeret gemmas, unguesque observet acutos.
Da veniam : præclara illîc laudatur iaspis.
Nam Virro, ut multi, gemmas ad pocula transfert
A digitis, quas in vaginæ fronte solebat
Ponere zelotypo juvenis prælatus Iarbæ,
Tu Beneventani sutoris nomen habentem
Siccabis calicem nasorum quatuor, ac jam
Quassatum, et rupto poscentem sulfura vitro.
Si stomachus domini fervet vinoque ciboque,
Frigidior Geticis petitur decocta pruinis.
Non eadem vobis poni modò vina querebar :
Vos aliam potatis aquam. Tibi pocula cursor
Gætulus dabit aut nigri manus ossea Mauri,
Et cui per mediam nolis occurrere noctem,
Clivosæ veheris dum per monumenta Latinæ.
Flos Asiæ ante ipsum, pretio majore paratus,
Quàm fuit et Tulli census pugnacis et Anci,
Et, ne te teneam, Romanorum omnia regum
Frivola. Quod quum ita sit, tu Gætulum Ganymedem
Respice, quum sities. Nescit tot millibus emptus
Pauperibus miscere puer : sed forma, sed ætas
Digna supercilio. Quando ad te pervenit ille ?
Quando vocatus adest calidæ gelidæque minister ?
Quippe indignatur veteri parere clienti,
Quòdque aliquid poscas et quòd se stante recumbas.
Maxima quæque domus servis est plena superbis.
Ecce alius quanto porrexit murmure panem
Vix fractum, solidæ jam mucida frusta farinæ,
Quæ genuinum agitent, non admittentia morsum !
Sed tener, et niveus, mollique siligine factus

Servatur domino. Dextram cohibere memento.
Salva sit artoptæ reverentia. Finge tamen te
Improbulum; superest illîc, qui ponere cogat.
Vis tu consuetis audax conviva canistris
Impleri, panisque tui novisse colorem?
Scilicet hoc fuerat, propter quod, sæpè relictâ
Conjuge, per montem adversum gelidasque cucurri
Esquilias, fremeret sævâ quum grandine vernus
Jupiter, et multo stillaret pænula nimbo!
Adspice, quàm longo distendat pectore lancem,
Quæ fertur domino, squilla, et quibus undique septa
Asparagis, quâ despiciat convivia caudâ,
Quum venit excelsi manibus sublata ministri.
Sed tibi dimidio constrictus cammarus ovo
Ponitur, exiguâ feralis cœna patellâ.
Ipse Venafrano piscem perfundit: at hic, qui
Pallidus affertur misero tibi caulis, olebit
Laternam. Illud enim vestris datur alveolis, quod
Canna Micipsarum prorâ subvexit acutâ;
Propter quod Romæ cum Bocchare nemo lavatur,
Quod tutos etiam facit a serpentibus Afros.
Mullus erit domino, quem misit Corsica, vel quem
Tauromenitanæ rupes, quando omne peractum est
Et jam defecit nostrum mare, dum gula sævit,
Retibus assiduis penitùs scrutante macello
Proxima, nec patimur Tyrrhenum crescere piscem.
Instruit ergo focum provincia: sumitur illinc
Quod captator emat Lenas, Aurelia vendat.
Virroni muræna datur, quæ maxima venit
Gurgite de Siculo: nam, dum se continet Auster,

Dum sedet et siccat madidas in carcere pennas,
Contemnunt mediam temeraria lina Charybdim.
Vos anguilla manet longæ cognata colubræ,
Aut glacie adspersus maculis Tiberinus, et ipse
Vernula riparum pinguis torrente cloacâ,
Et solitus mediæ cryptam penetrare Suburæ.
Ipsi pauca velim, facilem si præbeat aurem.
Nemo petit, modicis quæ mittebantur amicis
A Senecâ, quæ Piso bonus, quæ Cotta solebat
Largiri; namque et titulis et fascibus olim
Major habebatur donandi gloria; solum
Poscimus, ut cœnes civiliter. Hoc face, et esto,
Esto, ut nunc multi, dives tibi, pauper amicis.
Anseris ante ipsum magni jecur, anseribus par
Altilis, et flavi dignus ferro Meleagri
Fumat aper: post hunc tradentur tubera, si ver
Tunc erit, et facient optata tonitrua cœnas
Majores. Tibi habe frumentum, Alledius inquit,
O Libye; disjunge boves, dum tubera mittas!
Structorem interea, ne qua indignatio desit,
Saltantem spectes, et chironomonta volanti
Cultello, donec peragat dictata magistri
Omnia: nec minimo sanè discrimine refert,
Quo gestu lepores, et quo gallina secetur.
Duceris plantâ, velut ictus ab Hercule Cacus,
Et ponêre foris, si quid tentaveris unquam
Hiscere, tanquam habeas tria nomina. Quando propinat
Virro tibi, sumitque tuis contacta labellis
Pocula? quis vestrûm temerarius usque adeò, quis
Perditus, ut dicat regi, Bibe? Plurima sunt, quæ

Non audent homines pertusâ dicere lænâ.
Quadringenta tibi si quis deus, aut similis dìs,
Et melior fatis donaret; homuncio, quantus
Ex nihilo fieres! quantus Virronis amicus!
Da Trebio! pone ad Trebium! Vis, frater, ab ipsis
Ilibus? O nummi, vobis hunc præstat honorem,
Vos estis fratres. Dominus tamen et domini rex
Si vis tu fieri, nullus tibi parvulus aulâ
Luserit Æneas, nec filia dulcior illo.
Jucundum et carum sterilis facit uxor amicum.
Sed tua nunc Mycale pariat licet, et pueros tres
In gremium patris fundat simul: ipse loquaci
Gaudebit nido; viridem thoraca jubebit
Afferri, minimasque nuces, assemque rogatum,
Ad mensam quoties parasitus venerit infans.
Vilibus ancipites fungi ponentur amicis,
Boletus domino; sed qualem Claudius edit
Ante illum uxoris, post quem nil ampliùs edit.
Virro sibi et reliquis Virronibus illa jubebit
Poma dari, quorum solo pascaris odore;
Qualia perpetuus Phæacum autumnus habebat,
Credere quæ possis subrepta sororibus Afris.
Tu scabie frueris mali, quod in aggere rodit,
Qui tegitur parmâ et galeâ, metuensque flagelli
Discit ab hirsutâ jaculum torquere capellâ.
Forsitan impensæ Virronem parcere credas.
Hoc agit, ut doleas: nam quæ comœdia, mimus
Quis melior plorante gulâ? Ergo omnia fiunt,
Si nescis, ut per lacrymas effundere bilem
Cogaris, pressoque diu stridere molari

Tu tibi liber homo et regis conviva videris.
Captum te nidore suæ putat ille culinæ:
Nec malè conjectat. Quis enim tam nudus, ut illum
Bis ferat, Etruscum puero si contigit aurum
Vel nodus tantùm, et signum de paupere loro?
Spes bene cœnandi vos decipit. Ecce dabit jam
Semesum leporem, atque aliquid de clunibus apri.
Ad nos jam veniet minor altilis. Indè parato
Intactoque omnes et stricto pane tacetis.
Ille sapit, qui te sic utitur. Omnia ferre
Si potes et debes. Pulsandum vertice raso
Præbebis quandoque caput, nec dura timebis
Flagra pati, his epulis et tali dignus amico.

D JUNII JUVENALIS

AQUINATIS

SATIRARUM.

LIBER SECUNDUS.

SATIRA VI.

Credo pudicitiam Saturno rege moratam
In terris, visamque diu, quum frigida parvas
Præberet spelunca domos ignemque laremque,
Et pecus et dominos communi clauderet umbra;
Silvestrem montana torum quum sterneret uxor
Frondibus et culmo vicinarumque ferarum
Pellibus; haud similis tibi, Cynthia, nec tibi, cujus
Turbavit nitidos exstinctus passer ocellos;
Sed potanda ferens infantibus ubera magnis,
Et sæpè horridior glandem ructante marito.
Quippe aliter tunc orbe novo cœloque recenti
Vivebant homines, qui rupto robore nati,
Compositive luto, nullos habuêre parentes.
Multa pudicitiæ veteris vestigia forsan,

Aut aliqua exstiterint, et sub Jove; sed Jove nondum
Barbato, nondum Græcis jurare paratis
Per caput alterius, quum furem nemo timeret
Caulibus, aut pomis, et aperto viveret horto.
Paulatim deinde ad superos Astræa recessit
Hâc comite, atque duæ pariter fugêre sorores.
Antiquum et vetus est alienum, Postume, lectum
Concutere, atque sacri genium contemnere fulcri.
Omne aliud crimen mox ferrea protulit ætas:
Viderunt primos argentea sæcula mœchos.
Conventum tamen, et pactum, et sponsalia, nostrâ
Tempestate paras, jamque a tonsore magistro
Pecteris, et digito pignus fortasse dedisti.
Certè sanus eras! Uxorem, Postume, ducis?
Dic, quâ Tisiphone, quibus exagitâre colubris?
Ferre potes dominam salvis tot restibus ullam,
Quum pateant altæ caligantesque fenestræ,
Quum tibi vicinum se præbeat Æmilius pons?—
Sed placet Ursidio lex Julia: tollere dulcem
Cogitat hæredem cariturus turture magno,
Mullorumque jubis, et captatore macello.
Quid fieri non posse putes, si jungitur ulla
Ursidio? si mœchorum notissimus olim
Stulta maritali jam porrigit ora capistro,
Quem toties texit perituri cista Latini?
Quid, quòd et antiquis uxor de moribus illi
Quæritur? O, medici, mediam pertundite venam!
Delicias hominis! Tarpeium limen adora
Pronus, et auratam Junoni cæde juvencam,
Si tibi contigerit capitis matrona pudici.

Paucæ adeò Cereris vittas contingere dignæ,
Quarum non timeat pater oscula. Necte coronam
Postibus, et densos per limina tende corymbos.
Unus Iberinæ vir sufficit? Ociùs illud
Extorquebis, ut hæc oculo contenta sit uno.
Magna tamen fama est cujusdam rure paterno
Viventis. Vivat Gabiis, ut vixit in agro;
Vivat Fidenis! Et agello cedo paterno.
Quis tamen affirmat, nil actum in montibus aut in
Speluncis? Adeò senuerunt Jupiter et Mars?
Porticibusne tibi monstratur fœmina voto
Digna tuo? Cuneis an habent spectacula totis,
Quod securus ames, quodque inde excerpere possis?—
Accipis uxorem, de quâ citharœdus Echion
Aut Glaphyrus fiat pater, Ambrosiusque choraules.
Longa per angustos figamus pulpita vicos:
Ornentur postes et grandi janua lauro,
Ut testudineo tibi, Lentule, conopeo
Nobilis Euryalum mirmillonem exprimat infans.
Nupta senatori comitata est Hippia ludium
Ad Pharon, et Nilum, famosaque mœnia Lagi,
Prodigia et mores Urbis damnante Canopo.
Immemor illa domûs, et conjugis, atque sororis,
Nil patriæ indulsit; plorantesque improba natos,
Utque magìs stupeas, ludos Paridemque reliquit.
Sed quanquam in magnis opibus, plumâque paternâ,
Et segmentatis dormîsset parvula cunis,
Contempsit pelagus: famam contempserat olim,
Cujus apud molles minima est jactura cathedras.
Tyrrhenos igitur fluctus latèque sonantem

Pertulit Ionium constanti pectore, quamvis
Mutandum toties esset mare. Justa pericli
Si ratio est et honesta; timent, pavidoque gelantur
Pectore, nec tremulis possunt insistere plantis:
Fortem animum præstant rebus, quas turpiter audent.
Si jubeat conjux, durum est conscendere navim;
Tunc sentina gravis, tunc summus vertitur aër.
Quæ mœchum sequitur, stomacho valet. Illa maritum
Convomit: hæc inter nautas et prandet, et errat
Per puppem, et duros gaudet tractare rudentes.
Quâ tamen exarsit formâ, quâ capta, juventâ est
Hippia? quid vidit, propter quod ludia dici
Sustinuit? nam Sergiolus jam radere guttur
Cœperat, et secto requiem sperare lacerto.
Præterea multa in facie deformia, sicut
Attritus galeâ, mediisque in naribus ingens
Gibbus, et acre malum semper stillantis ocelli.
Sed gladiator erat: facit hoc illos Hyacinthos;
Hoc pueris, patriæque, hoc prætulit illa sorori
Atque viro: ferrum est, quod amant. Hic Sergius idem
Acceptâ rude cœpisset Veiento videri.—
  Hippomanes carmenque loquar, coctumque venenum,
Privignoque datum? Faciunt graviora coactæ
Imperio sexûs, minimùmque libidine peccant.
  Optima sed quare Cesennia, teste marito?
Bis quingenta dedit; tanti vocat ille pudicam;
Nec Veneris pharetris macer est, aut lampade fervet:
Indè faces ardent; veniunt a dote sagittæ.
Libertas emitur: coràm licet innuat atque
Rescribat, vidua est, locuples quæ nupsit avaro.

Cur desiderio Bibulæ Sertorius ardet?
Si verum excutias, facies, non uxor amatur.
Tres rugæ subeant, et se cutis arida laxet,
Fiant obscuri dentes, oculique minores;
Collige sarcinulas, dicet libertus, et exi:
Jam gravis es nobis, et sæpè emungeris; exi
Ociùs, et propera: sicco venit altera naso.
Interea calet, et regnat, poscitque maritum
Pastores, et ovem Canusinam, ulmosque Falernas.
Quantulum in hoc? pueros omnes, ergastula tota,
Quodque domi non est, et habet vicinus, ematur.
Mense quidem brumæ, quo jam mercator Iason
Clausus, et armatis obstat casa candida nautis,
Grandia tolluntur crystallina, maxima rursus
Myrrhina, deinde adamas notissimus, et Beronices
In digito factus pretiosior: hunc dedit olim
Barbarus incestæ, dedit hunc Agrippa sorori,
Observant ubi festa mero pede sabbata reges,
Et vetus indulget senibus clementia porcis.
Nullane de tantis gregibus tibi digna videtur?
Sit formosa, decens, dives, fœcunda, vetustos
Porticibus disponat avos, intactior omni
Crinibus effusis bellum dirimente Sabinâ:
(Rara avis in terris nigroque simillima cycno.)
Quis feret uxorem, cui constant omnia? malo,
Malo Venusinam, quàm te, Cornelia, mater
Gracchorum, si cum magnis virtutibus affers
Grande supercilium, et numeras in dote triumphos.
Tolle tuum, precor, Hannibalem victumque Syphacem
In castris, et cum totâ Carthagine migra.

Parce, precor, Pæan, et tu, Dea, pone sagittas;
Nil pueri faciunt, ipsam configite matrem!
Amphion clamat: sed Pæan contrahit arcum.
Extulit ergo greges natorum ipsumque parentem,
Dum sibi nobilior Latonæ gente videtur,
Atque eadem scrofâ Niobe fœcundior albâ.
Quæ tanti gravitas, quæ forma, ut se tibi semper
Imputet? Hujus enim rari summique voluptas
Nulla boni, quoties animo corrupta superbo
Plus aloës, quàm mellis, habet. Quis deditus autem
Usque adeò est, ut non illam, quam laudibus effert,
Horreat, inque diem septenis oderit horis?
Quædam parva quidem, sed non toleranda maritis.
Nam quid rancidius, quàm quòd se non putat ulla
Formosam, nisi quæ de Tuscâ Græcula facta est?
De Sulmonensi mera Cecropis? Omnia Græcè,
Quum sit turpe magìs nostris nescire Latinè.
Hoc sermone pavent, hoc iram, gaudia, curas,
Hoc cuncta effundunt animi secreta. Quid ultra?
Si tibi legitimis pactam junctamque tabellis
Non es amaturus, ducendi nulla videtur
Causa; nec est, quare cœnam et mustacea perdas,
Labente officio, crudis donanda; nec illud,
Quod primâ pro nocte datur, quum lance beatâ
Dacicus, et scripto radiat Germanicus auro.
Si tibi simplicitas uxoria, deditus uni
Est animus; submitte caput cervice paratâ
Ferre jugum: nullam invenies, quæ parcat amanti.
Ardeat ipsa licet, tormentis gaudet amantis
Et spoliis. Igitur longè minùs utilis illi

Uxor, quisquis erit bonus optandusque maritus.
Nil unquam invitâ donabis conjuge: vendes
Hâc obstante nihil: nihil, hæc si nolet, emetur.
Hæc dabit affectus: ille excludetur amicus
Jam senior, cujus barbam tua janua vidit.
Testandi quum sit lenonibus atque lanistis
Libertas, et juris idem contingat arenæ;
Non unus tibi rivalis dictabitur hæres.
Pone crucem servo. Meruit quo crimine servus
Supplicium? quis testis adest? quis detulit? Audi:
Nulla unquam de morte hominis cunctatio longa est.
O demens, ita servus homo est? nil fecerit, esto:
Hoc volo, sic jubeo, sit pro ratione voluntas.
  Imperat ergo viro; sed mox hæc regna relinquit,
Permutatque domos, et flammea conterit: indè
Advolat, et spreti repetit vestigia lecti.
Ornatas paulò antè fores, pendentia linquit
Vela domûs, et adhuc virides in limine ramos.
Sic crescit numerus; sic fiunt octo mariti
Quinque per autumnos: titulo res digna sepulcri.
  Desperanda tibi salvâ concordia socru:
Illa docet spoliis nudi gaudere mariti;
Illa docet, missis a corruptore tabellis,
Nil rude, nec simplex rescribere: decipit illa
Custodes, aut ære domat: tunc corpore sano
Advocat Archigenen, onerosaque pallia jactat.
Abditus interea latet et secretus adulter.—
Scilicet exspectas, ut tradat mater honestos
Atque alios mores, quàm quos habet? utile porrò
Filiolam turpi vetulæ producere turpem.

Nulla ferè causa est, in quâ non fœmina litem
Moverit. Accusat Manilia, si rea non est.
Componunt ipsæ per se formantque libellos,
Principium atque locos Celso dictare paratæ.
Endromidas Tyrias et fœmineum ceroma
Quis nescit? vel quis non vidit vulnera pali?
Quem cavat assiduis sudibus, scutoque lacessit,
Atque omnes implet numeros, dignissima prorsus
Florali matrona tubâ; nisi si quid in illo
Pectore plus agitat, veræque paratur arenæ.
Quem præstare potest mulier galeata pudorem,
Quæ fugit a sexu? vires amat. Hæc tamen ipsa
Vir nollet fieri; nam quantula nostra voluptas?
Quale decus rerum, si conjugis auctio fiat?
Balteus, et manicæ, et cristæ, crurisque sinistri
Dimidium tegimen; vel, si diversa movebit
Prœlia, tu felix, ocreas vendente puellâ.
Hæ sunt, quæ tenui sudant in cyclade, quarum
Delicias et panniculus bombycinus urit.
Adspice, quo fremitu monstratos perferat ictus,
Et quanto galeæ curvetur pondere, quanta
Poplitibus sedeat, quàm denso fascia libro;
Et ride, scaphium positis quum sumitur armis.
Dicite vos, neptes Lepidi, cæcive Metelli,
Gurgitis aut Fabii, quæ ludia sumpserit unquam
Hos habitus? quando ad palum gemat uxor Asyli?
Semper habet lites alternaque jurgia lectus,
In quo nupta jacet: minimùm dormitur in illo.
Tunc gravis illa viro, tunc orbâ tigride pejor,
Quum simulat gemitus occulti conscia facti,

Aut odit pueros, aut fictâ pellice plorat,
Uberibus semper lacrymis, semperque paratis
In statione suâ, atque exspectantibus illam,
Quo jubeat manare modo: tu credis amorem,
Tu tibi tunc curruca places, fletumque labellis
Exsorbes; quæ scripta et quot lecture tabellas,
Si tibi zelotypæ retegantur scrinia mœchæ!
Sed jacet in servi complexibus aut equitis. Dic,
Dic aliquem, sodes, hîc, Quintiliane, colorem:
Hæremus, dic ipsa. Olim convenerat, inquit,
Ut faceres tu, quod velles, nec non ego possem
Indulgere mihi: clames licèt, et mare cœlo
Confundas, homo sum. Nihil est audacius illis
Deprênsis: iram atque animos a crimine sumunt.
Unde hæc monstra tamen, vel quo de fonte, requiris?
Præstabat castas humilis fortuna Latinas
Quondam, nec vitiis contingi parva sinebant
Tecta labor, somnique breves, et vellere Tusco
Vexatæ duræque manus, ac proximus Urbi
Hannibal, et stantes Collinâ turre mariti.
Nunc patimur longæ pacis mala. Sævior armis
Luxuria incubuit, victumque ulciscitur orbem.
Nullum crimen abest, facinusque libidinis, ex quo
Paupertas Romana perît: hinc fluxit ad istos
Et Sybaris colles, hinc et Rhodos, et Miletos,
Atque coronatum et petulans madidumque Tarentum.
Prima peregrinos obscœna Pecunia mores
Intulit, et turpi fregerunt sæcula luxu
Divitiæ molles. Quid enim Venus ebria curat?
Ut spectet ludos, conducit Ogulnia vestem,

Conducit comites, sellam, cervical, amicas,
Nutricem, et flavam, cui det mandata, puellam.
Hæc tamen argenti superest quodcunque paterni
Levibus athletis, ac vasa novissima donat.
Multis res angusta domi: sed nulla pudorem
Paupertatis habet, nec se metitur ad illum,
Quem dedit hæc, posuitque modum. Tamen utile quid sit
Prospiciunt aliquando viri, frigusque famemque
Formicâ tandem quidam expavêre magistrâ.
Prodiga non sentit pereuntem fœmina censum;
Ac, velut exhaustâ recidivus pullulet arcâ
Nummus et e pleno semper tollatur acervo,
Non unquam reputat, quanti sibi gaudia constent.—
   Si gaudet cantu; nullius fibula durat
Vocem vendentis prætoribus: organa semper
In manibus: densi radiant testudine totâ
Sardonyches: crispo numerantur pectine chordæ,
Quo tener Hedymeles operas dedit: hunc tenet, hoc se
Solatur, gratoque indulget basia plectro.
Quædam de numero Lamiarum ac nominis alti
Cum farre et vino Janum Vestamque rogabat,
An Capitolinam deberet Pollio quercum
Sperare, et fidibus promittere. Quid faceret plus
Ægrotante viro? medicis quid tristibus erga
Filiolum? Stetit ante aram, nec turpe putavit
Pro citharâ velare caput; dictataque verba
Pertulit, ut mos est, et apertâ palluit agnâ.
Dic mihi nunc, quæso, dic, antiquissime divûm,
Respondes his, Jane pater? Magna otia cœli:
Non est, ut video, non est, quod agatur apud vos

Hæc de comœdis te consulit; illa tragœdum
Commendare volet: varicosus fiet haruspex.
Sed cantet potiùs, quàm totam pervolet urbem
Audax, et cœtus possit quàm ferre virorum,
Cumque paludatis ducibus, præsente marito,
Ipsa loqui rectâ facie strictisque mamillis.
Hæc eadem novit, quid toto fiat in orbe;
Quid Seres, quid Thraces agant: secreta novercæ
Et pueri: quis amet, quis diripiatur adulter.—
Instantem regi Armenio Parthoque cometen
Prima videt; famam rumoresque illa recentes
Excipit ad portas: quosdam facit: îsse Niphatem
In populos, magnoque illîc cuncta arva teneri
Diluvio, nutare urbes, subsidere terras,
Quocunque in trivio, cuicunque est obvia, narrat.
Nec tamen id vitium magìs intolerabile, quàm quòd
Vicinos humiles rapere et concidere loris
Exorata solet. Nam si latratibus alti
Rumpuntur somni, Fustes huc ociùs, inquit,
Afferte, atque illis dominum jubet antè feriri,
Deinde canem. Gravis occursu, teterrima vultu,
Balnea nocte subit; conchas et castra moveri
Nocte jubet; magno gaudet sudare tumultu,
Quum lassata gravi ceciderunt brachia massâ.—
Convivæ miseri interea somnoque fameque
Urgentur. Tandem illa venit rubicundula, totum
Œnophorum sitiens, plenâ quod tenditur urnâ
Admotum pedibus, de quo sextarius alter
Ducitur ante cibum, rabidam facturus orexim.
Dum redit et loto terram ferit intestino,

Marmoribus rivi properant, aut lata Falernum
Pelvis olet: nam sic, tanquam alta in dolia longus
Deciderit serpens, bibit et vomit. Ergo maritus
Nauseat, atque oculis bilem substringit opertis.
Illa tamen gravior, quæ, quum discumbere cœpit,
Laudat Virgilium, perituræ ignoscit Elissæ,
Committit vates et comparat; indè Maronem,
Atque aliâ parte in trutinâ suspendit Homerum.
Cedunt grammatici, vincuntur rhetores; omnis
Turba tacet; nec causidicus, nec præco loquatur,
Altera nec mulier: verborum tanta cadit vis,
Tot pariter pelves, tot tintinnabula dicas
Pulsari. Jam nemo tubas, nemo æra fatiget:
Una laboranti poterit succurrere lunæ.
Imponit finem sapiens et rebus honestis.
Nam quæ docta nimis cupit et facunda videri,
Crure tenus medio tunicas succingere debet,
Cædere Silvano porcum, quadrante lavari.
Non habeat matrona, tibi quæ juncta recumbit,
Dicendi genus, aut curtum sermone rotato
Torqueat enthymema, nec historias sciat omnes:
Sed quædam ex libris et non intelligat. Odi
Hanc ego, quæ repetit volvitque Palæmonis artem,
Servatâ semper lege et ratione loquendi,
Ignotosque mihi tenet antiquaria versus,
Nec curanda viris Opicæ castigat amicæ
Verba. Solœcismum liceat fecisse marito.
Nil non permittit mulier sibi, turpe putat nil,
Quum virides gemmas collo circumdedit, et quum
Auribus extentis magnos commisit elenchos.

Intolerabilius nihil est, quàm fœmina dives.
  Interea fœda aspectu ridendaque multo
Pane tumet facies, aut pinguia Poppæana
Spirat, et hinc miseri viscantur labra mariti.
Ad mœchum veniet lotâ cute. Quando videri
Vult formosa domi? mœchis foliata parantur.
His emitur, quidquid graciles huc mittitis Indi.
Tandem aperit vultum, et tectoria prima reponit:
Incipit agnosci, atque illo lacte fovetur,
Propter quod secum comites educit asellas,
Exsul Hyperboreum si dimittatur ad axem.
Sed quæ mutatis inducitur, atque fovetur
Tot medicaminibus, coctæque siliginis offas
Accipit et madidæ, facies dicetur, an ulcus?
  Est pretium curæ, penitùs cognoscere, toto
Quid faciant agitentque die. Si nocte maritus
Aversus jacuit; periit libraria, ponunt
Cosmetæ tunicas, tardè venisse Liburnus
Dicitur, et pœnas alieni pendere somni
Cogitur: hic frangit ferulas, rubet ille flagellis,
Hic scuticâ: sunt, quæ tortoribus annua præstent.
Verberat, atque obiter faciem linit; audit amicas,
Aut latum pictæ vestis considerat aurum,
Et cædit; longi relegit transversa diurni,
Et cædit, donec lassis cædentibus, EXI
Intonet horrendum, jam cognitione peractâ.
  Præfectura domûs Siculâ non mitior aulâ.
Nam si constituit, solitoque decentiùs optat
Ornari, et properat, jamque exspectatur in hortis,
Aut apud Isiacæ potiùs sacraria lenæ;

Disponit crinem laceratis ipsa capillis
Nuda humero Psecas infelix, nudisque mamillis.
Altior hic quare cincinnus? taurea punit
Continuò flexi crimen facinusque capilli.
Quid Psecas admisit? quænam est hîc culpa puellæ,
Si tibi displicuit nasus tuus? Altera lævum
Extendit, pectitque comas, et volvit in orbem.
Est in consilio matrona admotaque lanis
Emeritâ quæ cessat acu: sententia prima
Hujus erit; post hanc ætate atque arte minores
Censebunt, tanquam famæ discrimen agatur
Aut animæ: tanta est quærendi cura decoris.
Tot premit ordinibus, tot adhuc compagibus altum
Ædificat caput. Andromachen a fronte videbis:
Pòst minor est: credas aliam. Cedo, si breve parvi
Sortita est lateris spatium, breviorque videtur
Virgine Pygmæâ, nullis adjuta cothurnis,
Et levis erectâ consurgit ad oscula plantâ?
  Nulla viri cura interea, nec mentio fiet
Damnorum: vivit tanquam vicina marito;
Hoc solo propior, quòd amicos conjugis odit
Et servos: gravis est rationibus. Ecce furentis
Bellonæ matrisque deûm chorus intrat, et ingens
Semivir,—
      —cui rauca cohors, cui tympana cedunt
Plebeia, et Phrygiâ vestitur bucca tiarâ.
Grande sonat, metuique jubet Septembris et Austri
Adventum, nisi se centum lustraverit ovis,
Et xerampelinas veteres donaverit ipsi,
Ut, quidquid subiti et magni discriminis instat,

In tunicas eat, et totum semel expiet annum.
Hibernum fractâ glacie descendet in amnem;
Ter matutino Tiberi mergetur, et ipsis
Vorticibus timidum caput abluet: indè Superbi
Totum regis agrum nuda ac tremebunda cruentis
Erepet genibus. Si candida jusserit Io,
Ibit ad Ægypti finem, calidâque petitas
A Meroë portabit aquas, ut spargat in ædem
Isidis, antiquo quæ proxima surgit ovili;
Credit enim ipsius dominæ se voce moneri.
En animam et mentem, cum quâ dî nocte loquantur!
Ergo hic præcipuum summumque meretur honorem,
Qui grege linigero circumdatus et grege calvo
Plangentis populi currit derisor Anubis.
Ille petit veniam, quoties non abstinet uxor
Concubitu sacris observandisque diebus;
Magnaque debetur violato pœna cadurco.
Et movisse caput visa est argentea serpens:
Illius lacrymæ meditataque murmura præstant,
Ut veniam culpæ non abnuat, ansere magno
Scilicet et tenui popano corruptus, Osiris.
Quum dedit ille locum; cophino fœnoque relicto,
Arcanam Judæa tremens mendicat in aurem,
Interpres legum Solymarum, et magna sacerdos
Arboris, ac summi fida internuntia cœli;
Implet et illa manum, sed parciùs: ære minuto
Qualiacunque voles Judæi somnia vendunt.
Spondet amatorem tenerum, vel divitis orbi
Testamentum ingens, calidæ pulmone columbæ
Tractato, Armenius vel Commagenus haruspex;

Pectora pullorum rimatur et exta catelli,
Interdum et pueri: faciet, quod deferat ipse.
  Chaldæis sed major erit fiducia: quidquid
Dixerit Astrologus, credent a fonte relatum
Hammonis; quoniam Delphis oracula cessant,
Et genus humanum damnat caligo futuri.
Præcipuus tamen est horum, qui sæpiùs exsul,
Cujus amicitiâ conducendâque tabellâ
Magnus civis obît et formidatus Othoni.
Inde fides arti, sonuit si dextera ferro
Lævaque, si longo castrorum in carcere mansit.
Nemo mathematicus genium indemnatus habebit:
Sed qui pænè perît, cui vix in Cyclada mitti
Contigit, et parvâ tandem caruisse Seripho.
Consulit ictericæ lento de funere matris,
Antè tamen de te, Tanaquil tua: quando sororem
Efferat et patruos; an sit victurus adulter
Post ipsam? quid enim majus dare numina possunt?
  Hæc tamen ignorat, quid sidus triste minetur
Saturni, quo læta Venus se proferat astro,
Qui mensis damnis, quæ dentur tempora lucro.
Illius occursus etiam vitare memento,
In cujus manibus, ceu pinguia succina, tritas
Cernis ephemeridas; quæ nullum consulit, et jam
Consulitur: quæ, castra viro patriamve petente,
Non ibit pariter, numeris revocata Thrasylli.
Ad primum lapidem vectari quum placet, hora
Sumitur ex libro: si prurit frictus ocelli
Angulus, inspectâ genesi collyria poscit.
Ægra licèt jaceat, capiendo nulla videtur

Aptior hora cibo, nisi quam dederit Petosiris.
Si mediocris erit; spatium lustrabit utrinque
Metarum, et sortes ducet, frontemque manumque
Præbebit vati crebrum poppysma roganti.
Divitibus responsa dabunt Phryx augur et Indus
Conductus, dabit astrorum mundique peritus,
Atque aliquis senior, qui publica fulgura condit.
Plebeium in circo positum est et in aggere fatum.
Quæ nudis longum ostendit cervicibus aurum,
Consulit ante phalas delphinorumque columnas,
An saga vendenti nubat, caupone relicto.
Hæ tamen et partûs subeunt discrimen, et omnes
Nutricis tolerant, fortunâ urgente, labores;
Sed jacet aurato vix ulla puerpera lecto.
Tantùm artes hujus, tantùm medicamina possunt.—
Transeo suppositos, et gaudia, votaque sæpè
Ad spurcos decepta lacus, atque indè petitos
Pontifices Salios, Scaurorum nomina falso
Corpore laturos. Stat Fortuna improba noctu,
Arridens nudis infantibus. Hos fovet omnes,
Involvitque sinu: domibus tunc porrigit altis,
Secretumque sibi mimum parat. Hos amat, his se
Ingerit, utque suos ridens producit alumnos.
Hic magicos affert cantus, hic Thessala vendit
Philtra, quibus valeat mentem vexare mariti.—
Indè animi caligo, et magna oblivio rerum,
Quas modò gessisti. Tamen hoc tolerabile, si non
Et furere incipias, ut avunculus ille Neronis,
Cui totam tremuli frontem Cæsonia pulli
Infudit. Quæ non faciet, quod Principis uxor?

Ardebant cuncta, et fractâ compage ruebant,
Non aliter, quàm si fecisset Juno maritum
Insanum. Minùs ergo nocens erit Agrippinæ
Boletus: siquidem unius præcordia pressit
Ille senis, tremulumque caput descendere jussit
In cœlum, et longam manantia labra salivam.
Hæc poscit ferrum atque ignes, hæc potio torquet:
Hæc lacerat mixtos equitum cum sanguine patres.
Tanti partus equæ! quanti una venefica constat?
Oderunt natos de pellice; nemo repugnet,
Nemo vetet: jam jam privignum occidere fas est.
Vos ego, pupilli, moneo, quibus amplior est res,
Custodite animas, et nulli credite mensæ.
Livida materno fervent adipata veneno.
Mordeat antè aliquis, quidquid porrexerit illa,
Quæ peperit: timidus prægustet pocula pappas.
Fingimus hæc, altum Satirâ sumente cothurnum,
Scilicet; et, finem egressi legemque priorum,
Grande Sophocleo carmen bacchamur hiatu,
Montibus ignotum Rutulis cœloque Latino.
Nos utinam vani! sed clamat Pontia, Feci,
Confiteor, puerisque meis aconita paravi,
Quæ deprênsa patent: facinus tamen ipsa peregi.
Tune duos unâ, sævissima vipera, cœnâ?
Tune duos? Septem, si septem fortè fuissent.
Credamus tragicis, quidquid de Colchide torvâ
Dicitur et Procne: nil contrà conor, et illæ
Grandia monstra suis audebant temporibus; sed
Non propter nummos. Minor admiratio summis
Debetur monstris, quoties facit ira nocentem

Hunc sexum et rabie jecur incendente feruntur
Præcipites ; ut saxa jugis abrupta, quibus mons
Subtrahitur, clivoque latus pendente recedit.
Illam ego non tulerim, quæ computat, et scelus ingens
Sana facit. Spectant subeuntem fata mariti
Alcestim, et, similis si permutatio detur,
Morte viri cupient animam servare catellæ.
Occurrent multæ tibi Belides atque Eriphylæ
Manè : Clytæmnestram nullus non vicus habebit.
Hoc tantùm refert, quòd Tyndaris illa bipennem
Insulsam et fatuam dextrâ lævâque tenebat.
At nunc res agitur tenui pulmone rubetæ ;
Sed tamen et ferro, si prægustabit Atrides
Pontica ter victi cautus medicamina regis.

D. JUNII JUVENALIS

AQUINATIS

SATIRARUM

LIBER TERTIUS.

SATIRA VII.

Et spes et ratio studiorum in Cæsare tantùm:
Solus enim tristes hâc tempestate Camœnas
Respexit, quum jam celebres notique poëtæ
Balneolum Gabiis, Romæ conducere furnos
Tentarent; nec fœdum alii, nec turpe putarent
Præcones fieri, quùm, desertis Aganippes
Vallibus, esuriens migraret in atria Clio.
Nam, si Pieriâ quadrans tibi nullus in umbrâ
Ostendatur, ames nomen victumque Machæræ,
Et vendas potiùs, commissa quod auctio vendit
Stantibus, œnophorum, tripodas, armaria, cistas,
Alcyonem Bacchi, Thebas et Terea Fausti.
Hoc satius, quàm si dicas sub judice, Vidi,
Quod non vidisti; faciant equites Asiani,

Quanquam, et Cappadoces faciant, equitesque Bithyni,
Altera quos nudo traducit Gallia talo.
Nemo tamen studiis indignum ferre laborem
Cogetur posthac, nectit quicunque canoris
Eloquium vocale modis, laurumque momordit.
Hoc agite, o juvenes: circumspicit, et stimulat vos,
Materiamque sibi ducis indulgentia quærit.
Si qua aliunde putas rerum exspectanda tuarum
Præsidia, atque ideo croceæ membrana tabellæ
Impletur; lignorum aliquid posce ociùs, et, quæ
Componis, dona Veneris, Thelesine, marito,
Aut claude et positos tineâ pertunde libellos.
Frange miser calamos, vigilataque prœlia dele,
Qui facis in parvâ sublimia carmina cellâ,
Ut dignus venias hederis et imagine macrâ.
Spes nulla ulterior: didicit jam dives avarus
Tantùm admirari, tantùm laudare disertos,
Ut pueri Junonis avem. Sed defluit ætas,
Et pelagi patiens, et cassidis, atque ligonis.
Tædia tunc subeunt animos; tunc seque suamque
Terpsichoren odit facunda et nuda senectus.
Accipe nunc artes, ne quid tibi conferat iste,
Quem colis, et Musarum et Apollinis æde relictâ.
Ipse facit versus, atque uni cedit Homero
Propter mille annos; et, si dulcedine famæ
Succensus recites, Maculonus commodat ædes.
Hæc longè ferrata domus servire jubetur,
In quâ sollicitas imitatur janua portas.
Scit dare libertos extremâ in parte sedentes
Ordinis, et magnas comitum disponere voces.

Nemo dabit regum, quanti subsellia constent,
Et quæ conducto pendent anabathra tigillo,
Quæque reportandis posita est orchestra cathedris.
Nos tamen hoc agimus, tenuique in pulvere sulcos
Ducimus, et littus sterili versamus aratro.
Nam, si discedas, laqueo tenet ambitiosi
Consuetudo mali: tenet insanabile multos
Scribendi cacoëthes, et ægro in corde senescit.
Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale monetâ,
Hunc, qualem nequeo monstrare, et sentio tantùm,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus silvarum, aptusque bibendis
Fontibus Aonidum. Neque enim cantare sub antro
Pierio, thyrsumve potest contingere sana
Paupertas atque æris inops, quo nocte dieque
Corpus eget: satur est, quum dicit Horatius, Euoe!
Quis locus ingenio, nisi quum se carmine solo
Vexant, et dominis Cirrhæ Nysæque feruntur
Pectora nostra, duas non admittentia curas?
Magnæ mentis opus nec de lodice parandâ
Attonitæ, currus et equos faciesque deorum
Adspicere, et qualis Rutulum confundat Erinnys.
Nam si Virgilio puer et tolerabile deesset
Hospitium, caderent omnes a crinibus hydri:
Surda nihil gemeret grave buccina. Poscimus, ut sit
Non minor antiquo Rubrenus Lappa cothurno,
Cujus et alveolos et lænam pignerat Atreus.
Non habet infelix Numitor, quod mittat amico:

Quintillæ quod donet, habet; nec defuit illi,
Unde emeret multâ pascendum carne leonem
Jam domitum: constat leviori bellua sumptu
Nimirum, et capiunt plus intestina poëtæ.
Contentus famâ jaceat Lucanus in hortis
Marmoreis: at Serrano tenuique Saleio
Gloria quantalibet quid erit, si gloria tantùm est?
Curritur ad vocem jucundam et carmen amicæ
Thebaïdos, lætam fecit quum Statius urbem,
Promisitque diem: tantâ dulcedine captos
Afficit ille animos, tantâque libidine vulgi
Auditur; sed, quum fregit subsellia versu,
Esurit, intactam Paridi nisi vendat Agaven.
Ille et militiæ multis largitur honorem,
Semestri vatum digitos circumligat auro.
Quod non dant proceres, dabit histrio: tu Camerinos,
Et Bareas, tu nobilium magna atria curas?
Præfectos Pelopea facit, Philomela tribunos.
Haud tamen invideas vati, quem pulpita pascunt.
Quis tibi Mæcenas? quis nunc erit aut Proculeius,
Aut Fabius? quis Cotta iterum? quis Lentulus alter?
Tunc par ingenio pretium: tunc utile multis
Pallere, et vinum toto nescire Decembri.
Vester porrò labor fœcundior, historiarum
Scriptores: petit hic plus temporis, atque olei plus;
Namque oblita modi millesima pagina surgit
Omnibus, et multâ crescit damnosa papyro.
Sic ingens rerum numerus jubet atque operum lex.
Quæ tamen indè seges? terræ quis fructus apertæ?
Quis dabit historico, quantum daret acta legenti?

Sed genus ignavum, quod lecto gaudet et umbrâ.
Dic igitur, quid causidicis civilia præstent
Officia, et magno comites in fasce libelli?
Ipsi magna sonant, sed tunc, quum creditor audit,
Præcipuè, vel si tetigit latus acrior illo,
Qui venit ad dubium grandi cum codice nomen.
Tunc immensa cavi spirant mendacia folles,
Conspuiturque sinus. Veram deprêndere messem
Si libet; hinc centum patrimonia causidicorum,
Parte aliâ solùm russati pone Lacernæ.
Consedêre duces: surgis tu pallidus Ajax
Dicturus dubiâ pro libertate, bubulco
Judice. Rumpe miser tensum jecur, ut tibi lasso
Figantur virides, scalarum gloria, palmæ.
Quod vocis pretium? siccus petasunculus, et vas
Pelamydum, aut veteres, Afrorum epimenia, bulbi,
Aut vinum Tiberi devectum, quinque lagenæ.
Si quater egisti, si contigit aureus unus,
Indè cadunt partes ex fœdere pragmaticorum.
Æmilio dabitur, quantùm licet, et meliùs nos
Egimus: hujus enim stat currus aëneus, alti
Quadrijuges in vestibulis, atque ipse feroci
Bellatore sedens curvatum hastile minatur
Eminus, et statuâ meditatur prœlia luscâ.
Sic Pedo conturbat, Matho deficit: exitus hic est
Tongilli, magno cum rhinocerote lavari
Qui solet, et vexat lutulentâ balnea turbâ,
Perque forum juvenes longo premit assere, Medos
Empturus pueros, argentum, myrrhina, villas.
Spondet enim Tyrio stlataria purpura filo.

Et tamen est illis hoc utile: purpura vendit
Causidicum, vendunt amethystina: convenit illis
Et strepitu, et facie majoris vivere censûs.
Sed finem impensæ non servat prodiga Roma.
Fidimus eloquio? Ciceroni nemo ducentos
Nunc dederit nummos, nisi fulserit annulus ingens.
Respicit hæc primùm, qui litigat, an tibi servi
Octo, decem comites, an post te sella, togati
Ante pedes. Ideo conductâ Paullus agebat
Sardonyche, atque ideo pluris quàm Cossus agebat,
Quàm Basilus. Rara in tenui facundia panno.
Quando licet Basilo flentem producere matrem?
Quis bene dicentem Basilum ferat? Accipiat te
Gallia, vel potiùs nutricula causidicorum
Africa, si placuit mercedem ponere linguæ.
  Declamare doces? O ferrea pectora Vectî,
Quum perimit sævos classis numerosa tyrannos!
Nam quæcunque sedens modò legerat, hæc eadem stans
Proferet, atque eadem cantabit versibus îsdem.
Occidit miseros crambe repetita magistros.
Quis color, et quod sit causæ genus, atque ubi summa
Quæstio, quæ veniant diversæ fortè sagittæ,
Nôsse velint omnes, mercedem solvere nemo.
Mercedem appellas? quid enim scio? Culpa docentis
Scilicet arguitur, quòd lævâ in parte mamillæ
Nil salit Arcadico juveni, cujus mihi sextâ
Quâque die miserum dirus caput Hannibal implet;
Quidquid id est, de quo deliberat, an petat Urbem
A Cannis, an post nimbos et fulmina cautus
Circumagat madidas a tempestate cohortes.

Quantùm vis stipulare, et protenus accipe, quod do,
Ut toties illum pater audiat. Hæc alii sex
Vel plures uno conclamant ore sophistæ,
Et veras agitant lites, raptore relicto;
Fusà venena silent, malus ingratusque maritus,
Et quæ jam veteres sanant mortaria cæcos.
Ergo sibi dabit ipse rudem, si nostra movebunt
Consilia, et vitæ diversum iter ingredietur,
Ad pugnam qui rhetoricâ descendit ab umbrâ,
Summula ne pereat, quâ vilis tessera venit
Frumenti: quippe hæc merces lautissima. Tenta,
Chrysogonus quanti doceat, vel Pollio quanti,
Lautorum pueros, artem scindens Theodori.
Balnea sexcentis, et pluris porticus, in quâ
Gestetur dominus, quoties pluit. Anne serenum
Exspectet, spargatque luto jumenta recenti?
Hîc potiùs: namque hîc mundæ nitet ungula mulæ.
Parte aliâ longis Numidarum fulta columnis
Surgat, et algentem rapiat cœnatio solem.
Quanticunque domus, veniet, qui fercula doctè
Componat; veniet, qui pulmentaria condat.
Hos inter sumptus sestertia Quintiliano,
Ut multum, duo sufficient. Res nulla minoris
Constabit patri, quàm filius. Unde igitur tot
Quintilianus habet saltus? Exempla novorum
Fatorum transi: felix, et pulcher, et acer;
Felix, et sapiens, et nobilis, et generosus.
Appositam nigræ lunam subtexit alutæ:
Felix, orator quoque maximus et jaculator;
Et, si perfrixit, cantat bene. Distat enim, quæ

Sidera te excipiant modò primos incipientem
Edere vagitus, et adhuc a matre rubentem.
Si Fortuna volet, fies de rhetore consul:
Si volet hæc eadem, fies de consule rhetor.
Ventidius quid enim? quid Tullius? anne aliud, quàm
Sidus et occulti miranda potentia fati?
Servis regna dabunt, captivis Fata triumphos.
Felix ille tamen, corvo quoque rarior albo.
Pœnituit multos vanæ sterilisque cathedræ,
Sicut Thrasymachi probat exitus atque Secundi
Carrinatis: et hunc inopem vidistis, Athenæ,
Nil præter gelidas ausæ conferre cicutas.
Dî, majorum umbris tenuem et sine pondere terram,
Spirantesque crocos, et in urnâ perpetuum ver,
Qui præceptorem sancti voluêre parentis
Esse loco. Metuens virgæ jam grandis Achilles
Cantabat patriis in montibus: et cui non tunc
Eliceret risum citharœdi cauda magistri?
Sed Rufum atque alios cædit sua quæque juventus;
Rufum, qui toties Ciceronem Allobroga dixit.
  Quis gremio Enceladi doctique Palæmonis affert
Quantùm grammaticus meruit labor? et tamen ex hoc
Quodcunque est (minus est autem, quàm rhetoris æra)
Discipuli custos præmordet Acœnonoëtus,
Et, qui dispensat, frangit sibi. Cede, Palæmon,
Et patere indè aliquid decrescere, non aliter, quàm
Institor hibernæ tegetis niveique cadurci,
Dummodo non pereat, mediæ quòd noctis ab horâ
Sedisti, quâ nemo faber, quâ nemo sederet,
Qui docet obliquo lanam deducere ferro;

Dummodo non pereat totidem olfecisse lucernas,
Quot stabant pueri, quum totus decolor esset
Flaccus, et hæreret nigro fuligo Maroni.
Rara tamen merces, quæ cognitione tribuni
Non egeat. Sed vos sævas imponite leges,
Ut præceptori verborum regula constet,
Ut legat historias, auctores noverit omnes,
Tanquam ungues digitosque suos; ut fortè rogatus,
Dum petit aut thermas aut Phœbi balnea, dicat
Nutricem Anchisæ, nomen patriamque novercæ
Anchemoli; dicat, quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.
Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cerâ vultum facit: exigite, ut sit
Et pater ipsius cœtûs, ne turpia ludant.—
Hæc, inquit, cures; et, quum se verterit annus,
Accipe, victori populus quod postulat, aurum.

SATIRA VIII.

Stemmata quid faciunt? quid prodest, Pontice, longo
Sanguine censeri, pictosque ostendere vultus
Majorum, et stantes in curribus Æmilianos,
Et Curios jam dimidios, humerosque minorem
Corvinum, et Galbam auriculis nasoque carentem?
Quis fructus generis tabulâ jactare capaci
Corvinum, posthac multâ contingere virgâ
Fumosos equitum cum dictatore gistros,

Si coram Lepidis malè vivitur? Effigies quò
Tot bellatorum, si luditur alea pernox
Ante Numantinos? si dormire incipis ortu
Luciferi, quo signa duces et castra movebant?
Cur Allobrogicis et magnâ gaudeat arâ
Natus in Herculeo Fabius lare, si cupidus, si
Vanus et Euganeâ quantumvis mollior agnâ;
Si tenerum attritus Catinensi pumice lumbum
Squalentes traducit avos, emptorque veneni
Frangendâ miseram funestat imagine gentem?
Tota licèt veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus.
Paullus, vel Cossus, vel Drusus, moribus esto:
Hos ante effigies majorum pone tuorum:
Præcedant ipsas illi, te consule, virgas.
Prima mihi debes animi bona. Sanctus haberi
Justitiæque tenax factis dictisque mereris?
Agnosco procerem. Salve, Gætulice, seu tu
Silanus, quocunque alio de sanguine, rarus
Civis et egregius patriæ contingis ovanti.
Exclamare libet, populus quod clamat, Osiri
Invento. Quis enim generosum dixerit hunc, qui
Indignus genere, et præclaro nomine tantùm
Insignis? Nanum cujusdam Atlanta vocamus,
Æthiopem cycnum, pravam extortamque puellam
Europen: canibus pigris scabieque vetustâ
Levibus, et siccæ lambentibus ora lucernæ,
Nomen erit pardus, tigris, leo, si quid adhuc est,
Quod fremat in terris violentiùs. Ergo cavebis,
Et metues, ne tu sis Creticus aut Camerinus.

His ego quem monui? tecum est mihi sermo, Rubelli
Blande. Tumes alto Drusorum stemmate, tanquam
Feceris ipse aliquid, propter quod nobilis esses,
Ut te conciperet, quæ sanguine fulget Iuli;
Non quæ ventoso conducta sub aggere texit.
Vos humiles, inquis, vulgi pars ultima nostri,
Quorum nemo queat patriam monstrare parentis;
Ast ego Cecropides. Vivas, et originis hujus
Gaudia longa feras; tamen imâ plebe Quiritem
Facundum invenies: solet hic defendere causas
Nobilis indocti. Veniet de plebe togatâ,
Qui juris nodos et legum ænigmata solvat.
Hic petit Euphraten juvenis, domitique Batavi
Custodes aquilas, armis industrius; at tu
Nil, nisi Cecropides, truncoque simillimus Hermæ.
Nullo quippe alio vincis discrimine, quàm quòd
Illi marmoreum caput est, tua vivit imago.
Dic mihi, Teucrorum proles, animalia muta
Quis generosa putet, nisi fortia? nempe volucrem
Sic laudamus equum, facili cui plurima palma
Fervet, et exsultat rauco victoria Circo.
Nobilis hic, quocunque venit de gramine, cujus
Clara fuga ante alios, et primus in æquore pulvis:
Sed venale pecus Corythæ, posteritas et
Hirpini, si rara jugo victoria sedit.
Nil ibi majórum respectus, gratia nulla
Umbrarum: dominos pretiis mutare jubentur
Exiguis, tritoque trahunt epirhedia collo
Segnipedes, dignique molam versare Nepotis.
Ergo, ut miremur te, non tua, primùm aliquid da,

Quod possim titulis incidere præter honores,
Quos illis damus et dedimus, quibus omnia debes.
  Hæc satìs ad juvenem, quem nobis fama superbum
Tradit, et inflatum, plenumque Nerone propinquo.
Rarus enim fermè sensus communis in illâ
Fortunâ. Sed te censeri laude tuorum,
Pontice, noluerim, sic ut nihil ipse futuræ
Laudis agas. Miserum est aliorum incumbere famæ,
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer. Ambiguæ si quando citabere testis
Incertæque rei; Phalaris licèt imperet, ut sis
Falsus, et admoto dictet perjuria tauro,
Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas.
Dignus morte perit, cœnet licèt ostrea centum
Gaurana, et Cosmi toto mergatur aëno.
Exspectata diu tandem provincia quum te
Rectorem accipiet, pone iræ fræna modumque,
Pone et avaritiæ; miserere inopum sociorum.
Ossa vides regum vacuis exsucta medullis.
Respice, quid moneant leges, quid curia mandet,
Præmia quanta bonos maneant, quàm fulmine justo
Et Capito et Numitor ruerint, damnante senatu,
Piratæ Cilicum. Sed quid damnatio confert,
Quum Pansa eripiat, quidquid tibi Natta reliquit?
Præconem, Chæripe, tuis circumspice pannis,
Jamque tace. Furor est, post omnia perdere naulum.
Non idem gemitus olim, neque vulnus erat par

Damnorum, sociis florentibus et modò victis.
Plena domus tunc omnis, et ingens stabat acervus
Nummorum, Spartana chlamys, conchylia Coa,
Et cum Parrhasii tabulis signisque Myronis
Phidiacum vivebat ebur, nec non Polycleti
Multus ubique labor: raræ sine Mentore mensæ.
Indè Dolabella est atque hinc Antonius, indè
Sacrilegus Verres: referebant navibus altis
Occulta spolia, et plures de pace triumphos.
Nunc sociis juga pauca boum, grex parvus equarum,
Et pater armenti capto eripiatur agello;
Ipsi deinde Lares, si quod spectabile signum,
Si quis in ædiculâ deus unicus. Hæc etenim sunt
Pro summis: nam sunt hæc maxima. Despicias tu
Forsitan imbelles Rhodios, unctamque Corinthon:
Despicias meritò. Quid resinata juventus,
Cruraque totius facient tibi levia gentis?
Horrida vitanda est Hispania, Gallicus axis,
Illyricumque latus: parce et messoribus illis,
Qui saturant urbem, Circo scenæque vacantem.
Quanta autem indè feres tam diræ præmia culpæ,
Quum tenues nuper Marius discinxerit Afros?
Curandum in primis, ne magna injuria fiat
Fortibus et miseris. Tollas licèt omne, quod usquam est,
Auri atque argenti; scutum gladiumque relinques,
Et jacula et galeam: spoliatis arma supersunt.
Quod modò proposui, non est sententia: verùm
Credite, me vobis folium recitare Sibyllæ.
Si tibi sancta cohors comitum, si nemo tribunal
Vendit Acersecomes, si nullum in conjuge crimen,

Nec per conventus et cuncta per oppida curvis
Unguibus ire parat nummos raptura Celæno:
Tunc licet a Pico numeres genus; altaque si te
Nomina delectant, omnem Titanida pugnam
Inter majores ipsumque Promethea ponas:
De quocunque voles proavum tibi sumito libro.
Quòd si præcipitem rapit ambitio atque libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lasso lictore secures;
Incipit ipsorum contra te stare parentum
Nobilitas, claramque facem præferre pudendis.
Omne animi vitium tantò conspectius in se
Crimen habet, quantò major, qui peccat, habetur.
Quò mihi te solitum falsas signare tabellas
In templis, quæ fecit avus, statuamque parentis
Ante triumphalem? quò, si nocturnus adulter
Tempora Santonico velas adoperta cucullo?
Præter majorum cineres atque ossa volucri
Carpento rapitur pinguis Damasippus, et ipse,
Ipse rotam adstringit multo sufflamine consul:
Nocte quidem; sed luna videt, sed sidera testes
Intendunt oculos. Finitum tempus honoris
Quum fuerit, clarâ Damasippus luce flagellum
Sumet, et occursum nunquam trepidabit amici
Jam senis, ac virgâ prior annuet, atque maniplos
Solvet, et infundet jumentis hordea lassis.
Interea, dum lanatas torvumque juvencum
More Numæ cædit Jovis ante altaria, jurat
Solam Eponam et facies olida ad præsepia pictas.
Sed quum pervigiles placet instaurare popinas;

Obvius assiduo Syrophœnix udus amomo
Currit, Idumææ Syrophœnix incola portæ,
Hospitis affectu dominum regemque salutat,
Et cum venali Cyane succincta lagenâ.
  Defensor culpæ dicet mihi, Fecimus et nos
Hæc juvenes. Esto. Desîsti nempe, nec ultrà
Fovisti errorem. Breve sit, quod turpiter audes.
Quædam cum primâ resecentur crimina barbâ.
Indulge veniam pueris. Damasippus ad illos
Thermarum calices inscriptaque lintea vadit,
Maturus bello, Armeniæ Syriæque tuendis
Amnibus, et Rheno atque Istro. Præstare Neronem
Securum valet hæc ætas. Mitte Ostia, Cæsar,
Mitte; sed in magnâ legatum quære popinâ.
Invenies aliquo cum percussore jacentem,
Permixtum nautis, et furibus, ac fugitivis,
Inter carnifices, et fabros sandapilarum,
Et resupinati cessantia tympana Galli.
Æqua ibi libertas, communia pocula, lectus
Non alius cuiquam, nec mensa remotior ulli.
Quid facias talem sortitus, Pontice, servum?
Nempe in Lucanos aut Tusca ergastula mittas.
At vos, Trojugenæ, vobis ignoscitis, et, quæ
Turpia cerdoni, Volesos Brutumque decebunt.
Quid, si nunquam adeò fœdis adeòque pudendis
Utimur exemplis, ut non pejora supersint?
Consumptis opibus vocem, Damasippe, locâsti
Sipario, clamosum ageres ut Phasma Catulli.
Laureolum velox etiam bene Lentulus egit,
Judice me, dignus verâ cruce. Nec tamen ipsi

Ignoscas populo; populi frons durior hujus,
Qui sedet, et spectat triscurria patriciorum,
Planipedes audit Fabios, ridere potest qui
Mamercorum alapas. Quanti sua funera vendant,
Quid refert? Vendunt nullo cogente Nerone,
Nec dubitant celsi prætoris vendere ludis.
Finge tamen gladios indè, atque hinc pulpita pone:
Quid satius? Mortem sic quisquam exhorruit, ut sit
Zelotypus Thymeles, stupidi collega Corinthi?
Res haud mira tamen, citharœdo principe, mimus
Nobilis. Hæc ultra, quid erit nisi ludus? Et illud
Dedecus Urbis habes: nec mirmillonis in armis,
Nec clypeo Gracchum pugnantem, aut falce supinâ;
(Damnat enim tales habitus; sed damnat, et odit)
Nec galeâ frontem abscondit: movet ecce tridentem,
Postquam libratâ pendentia retia dextrâ
Nequidquam effudit, nudum ad spectacula vultum
Erigit, et totâ fugit agnoscendus arenâ.
Credamus tunicæ, de faucibus aurea quum se
Porrigat, et longo jactetur spira galero.
Ergo ignominiam graviorem pertulit omni
Vulnere, cum Gracco jussus pugnare sequutor.
Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam præferre Neroni;
Cujus supplicio non debuit una parari
Simia, nec serpens unus, nec culeus unus?
Par Agamemnonidæ crimen; sed causa facit rem
Dissimilem. Quippe ille, deis auctoribus, ultor
Patris erat cæsi media inter pocula; sed nec
Electræ jugulo se polluit, aut Spartani

Sanguine conjugii; nullis aconita propinquis
Miscuit; in scenâ nunquam cantavit Orestes;
Troïca non scripsit. Quid enim Virginius armis
Debuit ulcisci magìs, aut cum Vindice Galba?
Quid Nero tam sævâ crudâque tyrannide fecit?
Hæc opera, atque hæ sunt generosi principis artes,
Gaudentis fœdo peregrina ad pulpita saltu
Prostitui, Graiæque apium meruisse coronæ.
Majorum effigies habeant insignia vocis:
Ante pedes Domitî longum tu pone Thyestæ
Syrma vel Antigones,seu personam Menalippes,
Et de marmoreo citharam suspende colosso.
Quid, Catilina, tuis natalibus, atque Cethegi,
Inveniet quisquam sublimius? arma tamen vos
Nocturna et flammas domibus templisque parâstis,
Ut Bracatorum pueri Senonumque minores,
Ausi, quod liceat tunicâ punire molestâ.
Sed vigilat consul, vexillaque vestra coërcet.
Hic novus Arpinas, ignobilis, et modò Romæ
Municipalis eques, galeatum ponit ubique
Præsidium attonitis, et in omni gente laborat.
Tantum igitur muros intra toga contulit illi
Nominis et tituli, quantum non Leucade, quantum
Thessaliæ campis Octavius abstulit udo
Cædibus assiduis gladio. Sed Roma parentem,
Roma patrem patriæ Ciceronem libera dixit.
Arpinas alius Volscorum in monte solebat
Poscere mercedes alieno lassus aratro;
Nodosam post hæc frangebat vertice vitem,
Si lentus pigrâ muniret castra dolabrâ.

Hic tamen et Cimbros et summa pericula rerum
Excipit, et solus trepidantem protegit Urbem.
Atque ideo, postquam ad Cimbros stragemque volabant,
Qui nunquam attigerant majora cadavera, corvi,
Nobilis ornatur lauro collega secundâ.
Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina: pro totis legionibus hi tamen, et pro
Omnibus auxiliis, atque omni pube Latinâ,
Sufficiunt dîs infernis Terræque parenti:
Pluris enim Decii, quàm quæ servantur ab illis.
Ancillâ natus trabeam et diadema Quirini,
Et fasces meruit regum ultimus ille bonorum.
Prodita laxabant portarum claustra tyrannis
Exsulibus juvenes ipsius consulis, et quos
Magnum aliquid dubiâ pro libertate deceret,
Quod miraretur cum Coclite Mucius, et quæ
Imperii fines Tiberinum virgo natavit.
Occulta ad patres produxit crimina servus
Matronis lugendus; at illos verbera justis
Afficiunt pœnis, et legum prima securis.
Malo pater tibi sit Thersites, dummodo tu sis
Æacidæ similis, Vulcaniaque arma capessas,
Quàm te Thersitæ similem producat Achilles.
Et tamen, ut longè repetas longèque revolvas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud, quod dicere nolo.

SATIRA IX.

JUVENALIS.

Scire velim, quare toties mihi, Nævole, tristis
Occurras fronte obductâ, ceu Marsya victus.—
Non erat hâc facie miserabilior Crepereius
Pollio, qui triplicem usuram præstare paratus,
Circuit et fatuos non invenit. Unde repentè
Tot rugæ? certè modico contentus agebas
Vernam equitem, conviva joco mordente facetus,
Et salibus vehemens intra pomœria natis.
Omnia nunc contrà: vultus gravis, horrida siccæ
Silva comæ, nullus totâ nitor in cute, qualem
Bruttia præstabat calidi tibi fascia visci;
Sed fruticante pilo neglecta et squalida crura.
Quid macies ægri veteris, quem tempore longo
Torret quarta dies, olimque domestica febris?
Deprêndas animi tormenta latentis in ægro
Corpore, deprêndas et gaudia: sumit utrumque
Indè habitum facies. Igitur flexisse videris
Propositum, et vitæ contrarius ire priori.
Nūper enim, ut repeto, fanum Isidis, et Ganymeden
Pacis, et advectæ secreta palatia Matris,
Et Cererem (nam quo non prostat fœmina templo?)
Notior Aufidio mœchus celebrare solebas.—

NÆVOLUS.

Utile et hoc multis vitæ genus: at mihi nullum
Indè operæ pretium. Pingues aliquando lacernas,

Munimenta togæ, duri crassique coloris,
Et malè percussas textoris pectine Galli
Accipimus, tenue argentum venæque secundæ.—
Quod tamen ulterius monstrum, quàm mollis avarus?
Hæc tribui, deinde illa dedi, mox plura tulisti.
Computat ac cevet. Ponatur calculus; adsint
Cum tabulâ pueri: numera sestertia quinque
Omnibus in rebus; numerentur deinde labores.—
Vos humili asseculæ, vos indulgebitis unquam
Cultori, jam nec morbo donare parati?—
Dic, passer, cui tot montes, tot prædia servas
Appula, tot milvos intra tua pascua lassos?
Te Trifolinus ager fœcundis vitibus implet
Suspectumque jugum Cumis, et Gaurus inanis.
Nam quis plura linit victuro dolia musto?
Quantum erat exhausti lumbos donare clientis
Jugeribus paucis? meliusne hic rusticus infans,
Cum matre, et casulis, et collusore catello,
Cymbala pulsantis legatum fiet amici?
Improbus es, quum poscis, ait: sed pensio clamat,
Posce; sed appellat puer unicus, ut Polyphemi
Lata acies, per quam sollers evasit Ulyxes.
Alter emendus erit; namque hic non sufficit; ambo
Pascendi. Quid agam brumâ spirante? quid, oro,
Quid dicam scapulis puerorum Aquilone Decembri
Et pedibus? durate atque exspectate cicadas?
Verùm, ut dissimules, ut mittas cætera, quanto
Metiris pretio, quòd, ni tibi deditus essem
Devotusque cliens, uxor tua virgo maneret?—
Instabile, ac dirimi cœptum, et jam pænè solutum

Conjugium in multis domibus servavit adulter!
Quò te circumagas? quæ prima aut ultima ponas?
Nullum ergo meritum est, ingrate ac perfide, nullum,
Quòd tibi filiolus vel filia nascitur ex me?
Tollis enim, et libris actorum spargere gaudes
Argumenta viri. Foribus suspende coronas,
Jam pater es: dedimus, quod famæ opponere possis:
Jura parentis habes, propter me scriberis hæres,
Legatum omne capis, nec non et dulce caducum.
Commoda præterea jungentur multa caducis,
Si numerum, si tres implevero.

JUVENALIS.

Justa doloris,
Nævole, causa tui. Contrà tamen ille quid affert?

NÆVOLUS.

Negligit, atque alium bipedem sibi quærit asellum.
Hæc soli commissa tibi celare memento,
Et tacitus nostras intra te fige querelas:
Nam res mortifera est inimicus pumice levis.
Qui modò secretum commiserat, ardet et odit,
Tanquam prodiderim, quidquid scio. Sumere ferrum,
Fuste aperire caput, candelam apponere valvis,
Non dubitat. Nec contemnas aut despicias, quòd
His opibus nunquam cara est annona veneni.
Ergo occulta teges, ut curia Martis Athenis.

JUVENALIS.

O Corydon, Corydon, secretum divitis ullum
Esse putas? servi ut taceant; jumenta loquentur,

Et canis, et postes, et marmora. Claude fenestras,
Vela tegant rimas, junge ostia, tollito lumen
E medio; taceant omnes, propè nemo recumbat:
Quod tamen ad cantum galli facit ille secundi,
Proximus ante diem caupo sciet; audiet et, quæ
Finxerunt pariter librarius, archimagiri,
Carptores. Quod enim dubitant componere crimen
In dominos, quoties rumoribus ulciscuntur
Baltea? Nec deerit, qui te per compita quærat
Nolentem, et miseram vinosus inebriet aurem.
Illos ergo roges, quidquid paulò antè petebas
A nobis. Taceant illi; sed prodere malunt
Arcanum, quàm subrepti potare Falerni,
Pro populo faciens quantum Laufella bibebat.
Vivendum rectè est; quum propter plurima, tum his
Præcipuè causis, ut linguas mancipiorum
Contemnas: nam lingua mali pars pessima servi.
Deterior tamen hic, qui liber non erit illis,
Quorum animas et farre suo custodit et ære.

NÆVOLUS.

Idcirco ut possim linguam contemnere servi,
Utile consilium modò, sed commune, dedisti:
Nunc mihi quid suades post damnum temporis et spes
Deceptas? Festinat enim decurrere velox
Flosculus, angustæ miseræque brevissima vitæ
Portio: dum bibimus, dum serta, unguenta, puellas
Poscimus, obrepit non intellecta senectus.

JUVENALIS.

Ne trepida: nunquam pathicus tibi deerit amicus,
Stantibus et salvis his collibus; undique ad illos
Convenient, et carpentis et navibus, omnes,
Qui digito scalpunt uno caput. Altera major
Spes superest: tu tantùm erucis imprime dentem.

NÆVOLUS.

Hæc exempla para felicibus: at mea Clotho
Et Lachesis gaudent, si pascitur inguine venter.
O parvi, nostrique Lares, quos thure minuto,
Aut farre, et tenui soleo exorare coronâ,
Quando ego figam aliquid, quo sit mihi tuta senectus
A tegete et baculo? viginti millia fœnus
Pignoribus positis, argenti vascula puri,
Sed quæ Fabricius censor notet, et duo fortes
De grege Mœsorum, qui me cervice locatâ
Securum jubeant clamoso insistere Circo.
Sit mihi præterea curvus cælator, et alter,
Qui multas facies pingat citò: sufficiunt hæc,
Quando ego pauper ero. Votum miserabile, nec spes
His saltèm: nam, quum pro me Fortuna rogatur,
Affigit ceras illâ de nave petitas,
Quæ Siculos cantus effugit remige surdo.

D. JUNII JUVENALIS

AQUINATIS

SATIRARUM

LIBER QUARTUS.

SATIRA X.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangen, pauci dignoscere possunt
Vera bona atque illis multùm diversa, remotâ
Erroris nebulâ. Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis, ut te
Conatûs non pœniteat votique peracti?
Evertêre domos totas, optantibus ipsis,
Dî faciles. Nocitura togâ, nocitura petuntur
Militiâ. Torrens dicendi copia multis,
Et sua mortifera est facundia. Viribus ille
Confisus periit admirandisque lacertis.
Sed plures nimiâ congesta pecunia curâ
Strangulat, et cuncta exsuperans patrimonia census,
Quantò delphinis balæna Britannica major.

Temporibus diris igitur, jussuque Neronis,
Longinum et magnos Senecæ prædivitis hortos
Clausit, et egregias Lateranorum obsidet ædes
Tota cohors: rarus venit in cœnacula miles.
Pauca licèt portes argenti vascula puri,
Nocte iter ingressus gladium contumque timebis,
Et motæ ad lunam trepidabis arundinis umbram:
Cantabit vacuus coram latrone viator.
Prima ferè vota et cunctis notissima templis
Divitiæ; crescant ut opes, ut maxima toto
Nostra sit arca foro. Sed nulla aconita bibuntur
Fictilibus. Tunc illa time, quum pocula sumes
Gemmata, et lato Setinum ardebit in auro.
Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties de limine moverat unum
Protuleratque pedem; flebat contrarius auctor?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est, unde ille oculis suffecerit humor.
Perpetuo risu pulmonem agitare solebat
Democritus, quanquam non essent urbibus illis
Prætexta, et trabeæ, fasces, lectica, tribunal.
Quid, si vidisset prætorem curribus altis
Exstantem, et medio sublimem in pulvere Circi
In tunicâ Jovis, et pictæ Sarrana ferentem
Ex humeris aulæa togæ, magnæque coronæ
Tantum orbem, quantò cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, et, sibi consul
Ne placeat, curru servus portatur eodem.
Da nunc et volucrem, sceptro quæ surgit eburno,
Illinc cornicines, hinc præcedentia longi

Agminis officia, et niveos ad fræna Quirites,
Defossa in loculis, quos sportula fecit amicos.
Tunc quoque materiam risûs invenit ad omnes
Occursus hominum, cujus prudentia monstrat,
Summos posse viros, et magna exempla daturos,
Vervecum in patriâ crassoque sub aëre nasci.
Ridebat curas, nec non et gaudia vulgi,
Interdum et lacrymas, quum Fortunæ ipse minaci
Mandaret laqueum, mediumque ostenderet unguem.
Ergo supervacua hæc aut perniciosa petuntur,
Propter quæ fas est genua incerare deorum.
Quosdam præcipitat subjecta potentia magnæ
Invidiæ; mergit longa atque insignis honorum
Pagina; descendunt statuæ, restemque sequuntur.
Ipsas deinde rotas bigarum impacta securis
Cædit, et immeritis franguntur crura caballis.
Jam stridunt ignes, jam follibus atque caminis
Ardet adoratum populo caput, et crepat ingens
Sejanus: deinde ex facie toto orbe secundâ
Fiunt urceoli, pelves, sartago, patellæ.
Pone domi lauros, duc in Capitolia magnum
Cretatumque bovem: Sejanus ducitur unco
Spectandus: gaudent omnes. Quæ labra? quis illi
Vultus erat? nunquam, si quid mihi credis, amavi
Hunc hominem: sed quo cecidit sub crimine? quisnam
Delator? quibus indiciis? quo teste probavit?
Nil horum: verbosa et grandis epistola venit
A Capreis. Bene habet; nil plus interrogo. Sed quid
Turba Remi? Sequitur Fortunam, ut semper, et odit
Damnatos. Idem populus, si Nursia Tusco

Favisset, si oppressa foret secura senectus
Principis, hâc ipsâ Sejanum diceret horâ
Augustum. Jam pridem, ex quo suffragia nulli
Vendimus, effudit curas: nam qui dabat olim
Imperium, fasces, legiones, omnia, nunc se
Continet, atque duas tantùm rès anxius optat,
Panem et Circenses. Perituros audio multos.
Nil dubium; magna est fornacula: pallidulus mî
Brutidius meus ad Martis fuit obvius aram.
Quàm timeo, victus ne pœnas exigat Ajax,
Ut malè defensus! curramus præcipites, et,
Dum jacet in ripâ, calcemus Cæsaris hostem.
Sed videant servi, ne quis neget, et pavidum in jus
Cervice obstrictâ dominum trahat. Hi sermones
Tunc de Sejano, secreta hæc murmura vulgi.
Visne salutari, sicut Sejanus? habere
Tantundem, atque illi summas donare curules?
Illum exercitibus præponere? tutor haberi
Principis angustâ Caprearum in rupe sedentis
Cum grege Chaldæo? Vis certè pila, cohortes,
Egregios equites, et castra domestica? Quidni
Hæc cupias? et, qui nolunt occidere quenquam,
Posse volunt. Sed quæ præclara et prospera tanti,
Ut rebus lætis par sit mensura malorum?
Hujus, qui trahitur, prætextam sumere mavis,
An Fidenarum Gabiorumque esse potestas,
Et de mensurâ jus dicere, vasa minora
Frangere pannosus vacuis ædilis Ulubris?
Ergo quid optandum foret, ignorâsse fateris
Sejanum: nam qui nimios optabat honores,

Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.
Quid Crassos, quid Pompeios evertit? et illum,
Ad sua qui domitos deduxit flagra Quirites?
Summus nempe locus nullâ non arte petitus
Magnaque numinibus vota exaudita malignis.
Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges, et siccâ morte tyranni.
Eloquium ac famam Demosthenis aut Ciceronis
Incipit optare, et totis Quinquatribus optat,
Quisquis adhuc uno partam colit asse Minervam,
Quem sequitur custos angustæ vernula capsæ.
Eloquio sed uterque perît orator: utrumque
Largus et exundans leto dedit ingenii fons.
Ingenio manus est et cervix cæsa; nec unquam
Sanguine causidici maduerunt rostra pusilli.
O fortunatam natam me consule Romam!
Antonî gladios potuit contemnere, si sic
Omnia dixisset. Ridenda poëmata malo,
Quàm te conspicuæ, divina Philippica, famæ,
Volveris a primâ quæ proxima. Sævus et illum
Exitus eripuit, quem mirabantur Athenæ
Torrentem, et pleni moderantem fræna theatri.
Dîs ille adversis genitus fatoque sinistro,
Quem pater ardentis massæ fuligine lippus
A carbone, et forcipibus, gladiosque parante
Incude, et luteo Vulcano, ad rhetora misit.
Bellorum exuviæ, truncis affixa tropæis
Lorica, et fractâ de casside buccula pendens,

Et curtum temone jugum, victæque triremis
Aplustre, et summo tristis captivus in arcu,
Humanis majora bonis creduntur: ad hæc se
Romanus, Graiusque, ac barbarus induperator
Erexit; causas discriminis atque laboris
Indè habuit. Tantò major famæ sitis est, quàm
Virtutis. Quis enim virtutem amplectitur ipsam,
Præmia si tollas? Patriam tamen obruit olim
Gloria paucorum, et laudis titulique cupido
Hæsuri saxis cinerum custodibus; ad quæ
Discutienda valent sterilis mala robora ficûs;
Quandoquidem data sunt ipsis quoque fata sepulcris.
Expende Hannibalem: quot libras in duce summo
Invenies? hic est, quem non capit Africa Mauro
Percussa Oceano, Niloque admota tepenti,
Rursus ad Æthiopum populos altosque elephantos.
Additur imperiis Hispania: Pyrenæum
Transsilit. Opposuit natura Alpemque nivemque:
Diducit scopulos, et montem rumpit aceto.
Jam tenet Italiam: tamen ultrà pergere tendit:
Actum, inquit, nihil est, nisi Pœno milite portas
Frangimus, et mediâ vexillum pono Suburâ.
O qualis facies, et quali digna tabellâ,
Quum Gætula ducem portaret bellua luscum!
Exitus ergo quis est? o gloria! vincitur idem
Nempe, et in exsilium præceps fugit, atque ibi magnus
Mirandusque cliens sedet ad prætoria regis,
Donec Bithyno libeat vigilare tyranno.
Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabunt, nec tela; sed ille

Cannarum vindex, ac tanti sanguinis ultor,
Annulus. I, demens, et sævas curre per Alpes,
Ut pueris placeas, et declamatio fias!
Unus Pellæo juveni non sufficit orbis:
Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvâque Seripho.
Quum tamen a figulis munitam intraverit urbem,
Sarcophago contentus erit. Mors sola fatetur,
Quantula sint hominum corpuscula. Creditur olim
Velificatus Athos, et quidquid Græcia mendax
Audet in historiâ: constratum classibus îsdem,
Suppositumque rotis solidum mare: credimus altos
Defecisse amnes, epotaque flumina Medo
Prandente, et madidis cantat quæ Sostratus alis.
Ille tamen qualis rediit Salamine relictâ,
In Corum atque Eurum solitus sævire flagellis
Barbarus, Æolio nunquam hoc in carcere passos,
Ipsum compedibus qui vinxerat Ennosigæum?
Mitius id sanè, quod non et stigmate dignum
Credidit. Huic quisquam vellet servire deorum?
Sed qualis rediit? nempe unâ nave, cruentis
Fluctibus, ac tardâ per densa cadavera prorâ.
Has toties optata exegit gloria pœnas.
  Da spatium vitæ, multos da, Jupiter, annos!
Hoc recto vultu solum, hoc et pallidus optas.
Sed quàm continuis et quantis longa senectus
Plena malis! deformem et tetrum ante omnia vultum
Dissimilemque sui, deformem pro cute pellem,
Pendentesque genas, et tales adspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,

In vetulâ scalpit jam mater simia buccâ.
Plurima sunt juvenum discrimina: pulchrior ille
Hoc, atque ille alio; multùm hic robustior illo.
Una senum facies, cum voce trementia membra
Et jam leve caput, madidique infantia nasi.
Frangendus misero gingivâ panis inermi:
Usque adeò gravis uxori, natisque, sibique,
Ut captatori moveat fastidia Cosso.
Non eadem vini atque cibi, torpente palato,
Gaudia.—Præterea quæ nunc cantante voluptas,
Sit licèt eximius citharœdus, sitve Seleucus,
Et quibus auratâ mos est fulgere lacernâ?
Quid refert, magni sedeat quâ parte theatri,
Qui vix cornicines exaudiat atque tubarum
Concentus? clamore opus est, ut sentiat auris,
Quem dicat venisse puer, quot nuntiet horas.
Præterea minimus gelido jam in corpore sanguis
Febre calet solâ; circumsilit agmine facto
Morborum omne genus: quorum si nomina quæras,
Promptiùs expediam, quot amaverit Hippia mœchos,
Quot Themison ægros autumno occiderit uno,
Quot Basilus socios, quot circumscripserit Hirrus
Pupillos;—citiùs, quot villas possideat nunc,
Quo tondente gravis juveni mihi barba sonabat.
Ille humero, hic lumbis, hic coxâ debilis, ambos
Perdidit ille oculos, et luscis invidet: hujus
Pallida labra cibum accipiunt digitis alienis.
Ipse ad conspectum cœnæ diducere rictum
Suetus, hiat tantùm, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna. Sed omni

Membrorum damno major dementia, quæ nec
Nomina servorum, nec vultum agnoscit amici,
Cum quo præteritâ cœnavit nocte; nec illos,
Quos genuit, quos eduxit: nam codice sævo
Hæredes vetat esse suos; bona tota feruntur
Ad Phialen: tantùm artificis valet halitus oris,
Quod steterat multis in carcere fornicis annis.
Ut vigeant sensus animi, ducenda tamen sunt
Funera natorum, rogus adspiciendus amatæ
Conjugis et fratris, plenæque sororibus urnæ.
Hæc data pœna diu viventibus, ut, renovatâ
Semper clade domûs, multis in luctibus, inque
Perpetuo mœrore, et nigrâ veste senescant.
Rex Pylius, magno si quidquam credis Homero,
Exemplum vitæ fuit a cornice secundæ;
Felix nimirum, qui tot per sæcula mortem
Distulit, atque suos jam dextrâ computat annos,
Quique novum toties mustum bibit! Oro, parumper
Attendas, quantùm de legibus ipse queratur
Fatorum, et nimio de stamine, quum videt acris
Antilochi barbam ardentem; quum quærit ab omni,
Quisquis adest socius, cur hæc in tempora duret,
Quod facinus dignum tam longo admiserit ævo?
Hæc eadem Peleus, raptum quum luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.
Incolumi Trojâ Priamus venisset ad umbras
Assaraci magnis solemnibus, Hectore funus
Portante, ac reliquis fratrum cervicibus, inter
Iliadum lacrymas, ut primos edere planctus
Cassandra inciperet, scissâque Polyxena pallâ,

Si foret exstinctus diverso tempore, quo non
Cœperat audaces Paris ædificare carinas.
Longa dies igitur quid contulit? omnia vidit
Eversa, et flammis Asiam ferroque cadentem.
Tunc miles tremulus positâ tulit arma tiarâ,
Et ruit ante aram summi Jovis, ut vetulus bos,
Qui domini cultris tenue et miserabile collum
Præbet, ab ingrato jam fastiditus aratro.
Exitus ille utcunque hominis: sed torva canino
Latravit rictu, quæ post hunc vixerat, uxor.
Festino ad nostros, et regem transeo Ponti,
Et Crœsum, quem vox justi facunda Solonis
Respicere ad longæ jussit spatia ultima vitæ.
Exsilium, et carcer, Minturnarumque paludes,
Et mendicatus victâ Carthagine panis,
Hinc causas habuêre. Quid illo cive tulisset
Natura in terris, quid Roma beatius unquam,
Si circumducto captivorum agmine, et omni
Bellorum pompâ, animam exhalâsset opimam,
Quum de Teutonico vellet descendere curru?
Provida Pompeio dederat Campania febres
Optandas: sed multæ urbes et publica vota
Vicerunt. Igitur Fortuna ipsius et Urbis
Servatum victo caput abstulit. Hoc cruciatu
Lentulus, hâc pœnâ caruit ceciditque Cethegus
Integer, et jacuit Catilina cadavere toto.
Formam optat modico pueris, majore puellis
Murmure, quum Veneris fanum videt anxia mater,
Usque ad delicias votorum. Cur tamen, inquit,
Corripias? Pulchrâ gaudet Latona Dianâ,

Sed vetat optari faciem Lucretia, qualem
Ipsa habuit: cuperet Rutilæ Virginia gibbum
Accipere, atque suam Rutilæ dare. Filius autem
Corporis egregii miseros trepidosque parentes
Semper habet. Rara est adeò concordia formæ
Atque pudicitiæ! Sanctos licèt horrida mores
Tradiderit domus, ac veteres imitata Sabinos;
Præterea castum ingenium vultumque modesto
Sanguine ferventem tribuat natura benignâ
Larga manu; (quid enim puero conferre potest plus
Custode et curâ natura potentior omni?)
Non licet esse viris: nam prodiga corruptoris
Improbitas ipsos audet tentare parentes.—
Sed casto quid forma nocet? quid profuit immo
Hippolyto grave propositum? quid Bellerophonti?
Erubuit nempe hæc, ceu fastidita, repulsa.
Nec Sthenobœa minùs, quàm Cressa, excanduit, et se
Concussêre ambæ. Mulier sævissima tunc est,
Quum stimulos odio pudor admovet. Elige quidnam
Suadendum esse putes, cui nubere Cæsaris uxor
Destinat? Optimus hic et formosissimus idem
Gentis patriciæ rapitur miser exstinguendus
Messalinæ oculis: dudum sedet illa parato
Flammeolo, Tyriusque palàm genialis in hortis
Sternitur, et ritu decies centena dabuntur
Antiquo; veniet cum signatoribus auspex.
Hæc tu secreta et paucis commissa putabas?
Non, nisi legitimè, vult nubere. Quid placeat, dic:
Ni parere velis, pereundum erit ante lucernas:
Si scelus admittas, dabitur mora parvula, dum res

Nota Urbi et populo contingat principis aures.
Dedecus ille domûs sciet ultimus : interea tu
Obsequere imperio ; sit tanti vita dierum
Paucorum. Quidquid melius leviusque putâris,
Præbenda est gladio pulchra hæc et candida cervix.
  Nil ergo optabunt homines ? Si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt dî.
Carior est illis homo, quàm sibi. Nos animorum
Impulsu, et cæcâ magnâque cupidine ducti
Conjugium petimus partumque uxoris : at illis
Notum, qui pueri, qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci ;
Orandum est, ut sit mens sana in corpore sano.
Fortem posce animum, mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil, et potiores
Herculis ærumnas credat sævosque labores
Et Venere, et cœnis, et plumâ Sardanapali.
Monstro, quod ipse tibi possis dare : semita certè
Tranquillæ per virtutem patet unica vitæ.
Nullum numen habes, si sit prudentia : nos te,
Nos facimus, Fortuna, Deam, cœloque locamus.

SATIRA XI.

Atticus eximiè si cœnat, lautus habetur;
Si Rutilus, demens. Quid enim majore cachinno
Excipitur vulgi, quàm pauper Apicius? Omnis
Convictus, thermæ, stationes, omne theatrum
De Rutilo. Nam dum valida ac juvenilia membra
Sufficiunt galeæ, dumque ardent sanguine, fertur,
Non cogente quidem, sed nec prohibente tribuno,
Scripturus leges et regia verba lanistæ.
Multos porrò vides, quos sæpè elusus ad ipsum
Creditor introitum solet exspectare macelli,
Et quibus in solo vivendi causa palato est.
Egregius cœnat, meliùsque miserrimus horum,
Et citò casurus jam perlucente ruinâ.
Interea gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus: interiùs si
Attendas, magìs illa juvant, quæ pluris emuntur.
Ergo haud difficile est, perituram arcessere summam
Lancibus oppositis, vel matris imagine fractâ,
Et quadringentis nummis condire gulosum
Fictile: sic veniunt ad miscellanea ludî.
Refert ergo, quis hæc eadem paret: in Rutilo nam
Luxuria est; in Ventidio laudabile nomen
Sumit, et a censu famam trahit. Illum ego jure
Despiciam, qui scit, quantò sublimior Atlas
Omnibus in Libyâ sit montibus; hic tamen idem
Ignoret, quantùm ferratâ distet ab arcâ
Sacculus. E cœlo descendit Γνῶθι σεαυτὸν,

Figendum et memori tractandum pectore, sive
Conjugium quæras, vel sacri in parte senatûs
Esse velis: nec enim loricam poscit Achillis
Thersites, in quâ se transducebat Ulyxes.
Ancipitem seu tu magno discrimine causam
Protegere affectas; te consule, dic tibi, qui sis,
Orator vehemens, an Curtius et Matho buccæ.
Noscenda est mensura sui spectandaque rebus
In summis minimisque, etiam quum piscis emetur;
Ne mullum cupias, quum sit tibi gobio tantùm
In loculis. Quis enim te, deficiente crumenâ,
Et crescente gulâ, manet exitus, ære paterno
Ac rebus mersis in ventrem, fœnoris atque
Argenti gravis et pecorum agrorumque capacem?
Talibus a dominis post cuncta novissimus exit
Annulus, et digito mendicat Pollio nudo.
Non præmaturi cineres, nec funus acerbum
Luxuriæ; sed morte magis metuenda senectus.
Hi plerùmque gradus: conducta pecunia Romæ
Et coram dominis consumitur: indè ubi paulùm,
Nescio quid, superest, et pallet fœnoris auctor,
Qui vertêre solum, Baias et ad ostrea currunt.
Cedere namque foro jam non est deterius, quàm
Esquilias a ferventi migrare Suburâ.
Ille dolor solus patriam fugientibus, illa
Mœstitia est, caruisse anno Circensibus uno.
Sanguinis in facie non hæret gutta: morantur
Pauci ridiculum effugientem ex Urbe pudorem.

Experiêre hodie, nunquid pulcherrima dictu,
Persice, non præstem vitâ, vel moribus et re;

Sed laudem siliquas occultus ganeo; pultes
Coram aliis dictem puero, sed in aure placentas.
Nam, quum sis conviva mihi promissus, habebis
Evandrum, venies Tirynthius, aut minor illo
Hospes, et ipse tamen contingens sanguine cœlum;
Alter aquis, alter flammis ad sidera missus.
Fercula nunc audi nullis ornata macellis.
De Tiburtino veniet pinguissimus agro
Hædulus, et toto grege mollior, inscius herbæ,
Necdum ausus virgas humilis mordere salicti,
Qui plus lactis habet, quàm sanguinis; et montani
Asparagi, posito quos legit villica fuso.
Grandia præterea tortoque calentia fœno
Ova adsunt ipsis cum matribus, et servatæ
Parte anni, quales fuerant in vitibus, uvæ:
Signinum Syriumque pyrum, de corbibus îsdem
Æmula Picenis et odoris mala recentis,
Nec metuenda tibi, siccatum frigore postquam
Autumnum et crudi posuêre pericula succi.
Hæc olim nostri jam luxuriósa senatûs
Cœna fuit. Curius, parvo quæ legerat horto,
Ipse focis brevibus ponebat oluscula, quæ nunc
Squalidus in magnâ fastidit compede fossor,
Qui meminit, calidæ sapiat quid vulva popinæ.
Sicci terga suis, rarâ pendentia crate,
Moris erat quondam festis servare diebus,
Et natalitium cognatis ponere lardum,
Accedente novâ, si quam dabat hostia, carne.
Cognatorum aliquis, titulo ter consulis, atque
Castrorum imperiis et dictatoris honore

Functus, ad has epulas solito maturiùs ibat,
Erectum domito referens a monte ligonem.
Quum tremerent autem Fabios, durumque Catonem,
Et Scauros, et Fabricios, postremò severos
Censoris mores etiam collega timeret;
Nemo inter curas et seria duxit habendum,
Qualis in oceani fluctu testudo nataret,
Clarum Trojugenis factura ac nobile fulcrum:
Sed nudo latere et parvis frons ærea lectis
Vile coronati caput ostendebat aselli,
Ad quod lascivi ludebant ruris alumni.
Tales ergo cibi, qualis domus atque supellex.
Tunc rudis et Graias mirari nescius artes,
Urbibus eversis, prædarum in parte repertâ
Magnorum artificum frangebat pocula miles,
Ut phaleris gauderet equus, cælataque cassis
Romuleæ simulacra feræ mansuescere jussæ
Imperii fato, geminos sub rupe Quirinos,
Ac nudam effigiem clypeo venientis et hastâ
Pendentisque dei, perituro ostenderet hosti.
Argenti quod erat, solis fulgebat in armis.
Ponebant igitur Tusco farrata catino.
Omnia tunc, quibus invideas, si lividulus sis.
Templorum quoque majestas præsentior, et vox
Nocte ferè mediâ, mediamque audita per Urbem,
Littore ab Oceani Gallis venientibus, et dîs
Officium vatis peragentibus, his monuit nos.
Hanc rebus Latiis curam præstare solebat
Fictilis et nullo violatus Jupiter auro.
Illa domi natas nostrâque ex arbore mensas

Tempora viderunt; hos lignum stabat in usus,
Annosam si fortè nucem dejecerat Eurus.
At nunc divitibus cœnandi nulla voluptas,
Nil rhombus, nil dama sapit: putere videntur
Unguenta atque rosæ, latos nisi sustinet orbes
Grande ebur, et magno sublimis pardus hiatu,
Dentibus ex illis, quos mittit porta Syenes,
Et Mauri celeres, et Mauro obscurior Indus,
Et quos deposuit Nabatæo bellua saltu,
Jam nimios capitique graves. Hinc surgit orexis,
Hinc stomacho bilis: nam pes argenteus illis,
Annulus in digito quod ferreus. Ergo superbum
Convivam caveo, qui me sibi comparat, et res
Despicit exiguas. Adeò nulla uncia nobis
Est eboris, nec tessellæ, nec calculus ex hâc
Materiâ: quin ipsa manubria cultellorum
Ossea. Non tamen his ulla unquam opsonia fiunt
Rancidula, aut ideo pejor gallina secatur.
Sed nec structor erit, cui cedere debeat omnis
Pergula, discipulus Trypheri doctoris, apud quem
Sumine cum magno lepus, atque aper, et pygargus,
Et Scythicæ volucres, et phœnicopterus ingens,
Et Gætulus oryx, hebeti lautissima ferro
Cæditur, et totâ sonat ulmea cœna Suburâ.
Nec frustum capreæ subducere, nec latus Afræ
Novit avis noster tirunculus, ac rudis omni
Tempore, et exiguæ furtis imbutus ofellæ.
Plebeios calices et paucis assibus emptos
Porriget incultus puer atque a frigore tutus:
Non Phryx, aut Lycius, non a mangone petitus

Quisquam erit, et magno. Quum posces, posce Latinè.
Idem habitus cunctis, tonsi rectique capilli,
Atque hodie tantùm propter convivia pexi.
Pastoris duri hic est filius, ille bubulci.
Suspirat longo non visam tempore matrem,
Et casulam et notos tristis desiderat hædos
Ingenui vultûs puer ingenuique pudoris,
Quales esse decet, quos ardens purpura vestit.—
Hic tibi vina dabit, diffusa in montibus illis,
A quibus ipse venit, quorum sub vertice lusit:
Namque una atque eadem est vini patria atque ministri.—
Non capit has nugas humilis domus. Audiat ille
Testarum crepitus cum verbis, nudum olido stans
Fornice mancipium quibus abstinet; ille fruatur
Vocibus obscœnis omnique libidinis arte,
Qui Lacedæmonium pytismate lubricat orbem:
Namque ibi Fortunæ veniam damus. Alea turpis,
Turpe et adulterium mediocribus. Hæc eadem illi
Omnia quum faciant, hilares nitidique vocantur.
Nostra dabunt alios hodie convivia ludos:
Conditor Iliados cantabitur, atque Maronis
Altisoni dubiam facientia carmina palmam.
Quid refert, tales versus quâ voce legantur?
  Sed nunc dilatis averte negotia curis,
Et gratam requiem dona tibi, quando licebit
Per totam cessare diem: non fœnoris ulla
Mentio, nec, primâ si luce egressa, reverti
Nocte solet, tacito bilem tibi contrahat uxor.—
Protenus ante meum, quidquid dolet, exue limen:
Pone domum et servos, et quidquid frangitur illis,

Aut perit: ingratos ante omnia pone sodales.
Interea Megalesiacæ spectacula mappæ
Idæum solemne colunt, similisque triumpho
Præda caballorum prætor sedet; ac, mihi pace
Immensæ nimiæque licet si dicere plebis,
Totam hodie Romam circus capit; et fragor aurem
Percutit, eventum viridis quo colligo panni;
Nam, si deficeret, mœstam attonitamque videres
Hanc urbem, veluti Cannarum in pulvere victis
Consulibus. Spectent juvenes, quos clamor et audax
Sponsio, quos cultæ decet assedisse puellæ;
Spectent hoc nuptæ, juxtà recubante marito,
Quod pudeat narrâsse aliquem præsentibus ipsis.
Nostra bibat vernum contracta cuticula solem,
Effugiatque togam. Jam nunc in balnea, salvâ
Fronte, licet vadas, quanquam solida hora supersit
Ad sextam. Facere hoc non possis quinque diebus
Continuis, quia sunt talis quoque tædia vitæ
Magna. Voluptates commendat rarior usus.

SATIRA XII.

Natali, Corvine, die mihi dulcior hæc lux,
Quâ festus promissa deis animalia cespes
Exspectat. Niveam Reginæ ducimus agnam:
Par vellus dabitur pugnanti Gorgone Maurâ.
Sed procul extentum petulans quatit hostia funem,

Tarpeio servata Jovi, frontemque coruscat:
Quippe ferox vitulus, templis maturus et aræ
Spargendusque mero, quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.
Si res ampla domi similisque affectibus esset,
Pinguior Hispullâ traheretur taurus, et ipsâ
Mole piger, nec finitimâ nutritus in herbâ;
Læta sed ostendens Clitumni pascua sanguis
Iret, et a grandi cervix ferienda ministro,
Ob reditum trepidantis adhuc, horrendaque passi
Nuper, et incolumem sese mirantis amici.
Nam præter pelagi casus, et fulguris ictum
Evasi, densæ cœlum abscondêre tenebræ
Nube unâ, subitusque antennas impulit ignis;
Quum se quisque illo percussum crederet, et mox
Attonitus nullum conferri posse putaret
Naufragium velis ardentibus. Omnia fiunt
Talia, tam graviter, si quando poëtica surgit
Tempestas. Genus ecce aliud discriminis: audi
Et miserere iterum, quanquam sint cætera sortis
Ejusdem: pars dira quidem, sed cognita multis,
Et quam votivâ testantur fana tabellâ
Plurima. Pictores quis nescit ab Iside pasci?
Accidit et nostro similis fortuna Catullo.
Quum plenus fluctu medius foret alveus, et jam,
Alternum puppis latus evertentibus undis
Arboris incertæ, nullam prudentia cani
Rectoris conferret opem; decidere jactu
Cœpit cum ventis;—
Fundite, quæ mea sunt, dicebat, cuncta, Catullus,

Præcipitare volens etiam pulcherrima, vestem
Purpuream, teneris quoque Mæcenatibus aptam,
Atque alias, quarum generosi graminis ipsum
Infecit natura pecus; sed et egregius fons
Viribus occultis, et Bæticus adjuvat aër.
Ille nec argentum dubitabat mittere, lances
Parthenio factas, urnæ cratera capacem,
Et dignum sitiente Pholo, vel conjuge Fusci.
Adde et bascaudas, et mille escaria, multum
Cælati, biberat quo callidus emptor Olynthi.
Sed quis nunc alius, quâ mundi parte, quis audet
Argento præferre caput rebusque salutem?
Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.
Jactatur rerum utilium pars maxima: sed nec
Damna levant. Tunc, adversis urgentibus, illuc
Recidit, ut malum ferro submitteret, ac se
Explicat angustum, discriminis ultima quando
Præsidia afferimus, navem factura minorem.
I nunc, et ventis animam committe, dolato
Confisus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tæda!
Mox cum reticulis, et pane, et ventre lagenæ,
Adspice sumendas in tempestate secures.
Sed postquam jacuit planum mare, tempora postquam
Prospera vectoris fatumque valentius Euro
Et pelago, postquam Parcæ meliora benigna
Pensa manu ducunt hilares, et staminis albi
Lanificæ, modicâ nec multùm fortior aurâ
Ventus adest: inopi miserabilis arte cucurrit

Vestibus extentis, et, quod superaverat unum,
Velo prora suo; jam deficientibus Austris,
Spes vitæ cum sole redit: tum gratus Iulo,
Atque novercali sedes prælata Lavino,
Conspicitur sublimis apex, cui candida nomen
Scrofa dedit, lætis Phrygibus mirabile sumen,
Et nunquam visis triginta clara mamillis.
Tandem intrat positas inclusa per æquora moles,
Tyrrhenamque Pharon, porrectaque brachia rursum,
Quæ pelago occurrunt medio, longèque relinquunt
Italiam. Non sic igitur mirabere portus,
Quos natura dedit: sed truncâ puppe magister
Interiora petit Baianæ pervia cymbæ
Tuti stagna sinûs. Gaudent ibi vertice raso
Garrula securi narrare pericula nautæ.
Ite igitur, pueri, linguis animisque faventes,
Sertaque delubris et farra imponite cultris,
Ac molles ornate focos glebamque virentem:
Jam sequar, et sacro, quod præstat, ritè peracto,
Indè domum repetam, graciles ubi parva coronas
Accipiunt fragili simulacra nitentia cerâ.
Hîc nostrum placabo Jovem, Laribusque paternis
Thura dabo, atque omnes violæ jactabo colores.
Cuncta nitent: longos erexit janua ramos,
Et matutinis operatur festa lucernis.
Nec suspecta tibi sint hæc, Corvine. Catullus,
Pro cujus reditu tot pono altaria, parvos
Tres habet hæredes. Libet exspectare, quis ægram
Et claudentem oculos gallinam impendat amico,

Tam sterili. Verùm hæc nimia est impensa: coturnix
Nulla unquam pro patre cadet. Sentire calorem
Si cœpit locuples Gallita, et Paccius, orbi,
Legitimè fixis vestitur tota tabellis
Porticus. Exsistunt, qui promittant hecatomben;
Quatenus hîc non sunt nec venales elephanti,
Nec Latio, aut usquam nostro sub sidere talis
Bellua concipitur; sed furvâ gente petita
Arboribus Rutulis et Turni pascitur agro,
Cæsaris armentum, nulli servire paratum
Privato: siquidem Tyrio parere solebant
Hannibali, et nostris ducibus, regique Molosso,
Horum majores, ac dorso ferre cohortes,
Partem aliquam belli, et euntem in prœlia turrim.
Nulla igitur mora per Novium, mora nulla per Histrum
Pacuvium, quin illud ebur ducatur ad aras,
Et cadat ante lares Gallitæ, victima sola
Tantis digna deis et captatoribus horum.
Alter enim, si concedas mactare, vovebit
De grege servorum magna aut pulcherrima quæque
Corpora; vel pueris et frontibus ancillarum
Imponet vittas; et, si qua est nubilis illi
Iphigenia domi, dabit hanc altaribus, etsi
Non sperat tragicæ furtiva piacula cervæ.
Laudo meum civem, nec comparo testamento
Mille rates: nam, si Libitinam evaserit æger,
Delebit tabulas, inclusus carcere nassæ,
Post meritum sanè mirandum, atque omnia soli
Forsan Pacuvio breviter dabit. Ille superbus

Incedet victis rivalibus. Ergo vides, quàm
Grande operæ pretium faciat jugulata Mycenis.
Vivat Pacuvius, quæso, vel Nestora totum :
Possideat, quantum rapuit Nero : montibus aurum
Exæquet ; nec amet quenquam, nec ametur ab ullo !

D. JUNII JUVENALIS

AQUINATIS

SATIRARUM

LIBER QUINTUS.

SATIRA XIII.

EXEMPLO quodcunque malo committitur, ipsi
Displicet auctori. Prima est hæc ultio, quòd se
Judice nemo nocens absolvitur, improba quamvis
Gratia fallaci prætoris vicerit urnâ.
Quid sentire putas omnes, Calvine, recenti
De scelere et fidei violatæ crimine? Sed nec
Tam tenuis census tibi contigit, ut mediocris
Jacturæ te mergat onus; nec rara videmus,
Quæ pateris. Casus multis hic cognitus, ac jam
Tritus, et e medio Fortunæ ductus acervo.
Ponamus nimios gemitus: flagrantior æquo
Non debet dolor esse viri, nec vulnere major.
Tu quamvis levium minimam exiguamque malorum
Particulam vix ferre potes, spumantibus ardens

Visceribus, sacrum tibi quòd non reddat amicus
Depositum. Stupet hæc, qui jam post terga reliquit
Sexaginta annos, Fonteio Consule natus?
An nihil in melius tot rerum proficis usu?
Magna quidem, sacris quæ dat præcepta libellis,
Victrix Fortunæ Sapientia. Ducimus autem
Hos quoque felices, qui ferre incommoda vitæ,
Nec jactare jugum, vitâ didicère magistrâ.
  Quæ tam festa dies, ut cesset prodere furem,
Perfidiam, fraudes, atque omni ex crimine lucrum
Quæsitum, et partos gladio vel pyxide nummos?
Rari quippe boni: numerus vix est totidem, quot
Thebarum portæ, vel divitis ostia Nili.
Nona ætas agitur, pejoraque sæcula ferri
Temporibus, quorum sceleri non invenit ipsa
Nomen, et a nullo posuit natura metallo.
Nos hominum divûmque fidem clamore ciemus,
Quanto Fæsidium laudat vocalis agentem
Sportula. Dic, senior, bullâ dignissime, nescis,
Quas habeat veneres aliena pecunia? nescis,
Quem tua simplicitas risum vulgo moveat, quum
Exigis a quoquam, ne pejeret, et putet ullis
Esse aliquod numen templis aræque rubenti?
Quondam hoc indigenæ vivebant more, priùs quàm
Sumeret agrestem posito diademate falcem
Saturnus fugiens; tunc, quum virguncula Juno,
Et privatus adhuc Idæis Jupiter antris.
Nulla super nubes convivia cœlicolarum,
Nec puer Iliacus, formosa nec Herculis uxor
Ad cyathos, et jam siccato nectare tergens

Brachia Vulcanus Liparæâ nigra tabernâ.
Prandebat sibi quisque deus, nec turba deorum
Talis, ut est hodie; contentaque sidera paucis
Numinibus miserum urgebant Atlanta minori
Pondere. Nondum aliquis sortitus triste profundi
Imperium, aut Siculâ torvus cum conjuge Pluto.
Nec rota, nec Furiæ, nec saxum, aut vulturis atri
Pœna; sed infernis hilares sine regibus umbræ.
Improbitas illo fuit admirabilis ævo.
Credebant hoc grande nefas et morte piandum,
Si juvenis vetulo non adsurrexerat, et si
Barbato cuicunque puer, licèt ipse videret
Plura domi fraga et majores glandis acervos.
Tam venerabile erat præcedere quatuor annis,
Primaque par adeò sacræ lanugo senectæ!
Nunc, si depositum non inficietur amicus,
Si reddat veterem cum totâ ærugine follem,
Prodigiosa fides et Tuscis digna libellis,
Quæque coronatâ lustrari debeat agnâ.
Egregium sanctumque virum si cerno, bimembri
Hoc monstrum puero, aut miranti sub aratro
Piscibus inventis, et fœtæ comparo mulæ,
Sollicitus, tanquam lapides effuderit imber,
Examenve apium longâ consederit uvâ
Culmine delubri; tanquam in mare fluxerit amnis
Gurgitibus miris, et lactis vortice torrens.
Intercepta decem quereris sestertia fraude
Sacrilegâ? quid si bis centum perdidit alter
Hoc arcana modo? majorem tertius illâ
Summam, quam patulæ vix ceperat angulus arcæ?

Tam facile et pronum est superos contemnere testes,
Si mortalis idem nemo sciat! Adspice, quantâ
Voce neget; quæ sit ficti constantia vultûs!
Per solis radios Tarpeiaque fulmina jurat,
Et Martis frameam, et Cirrhæi spicula vatis,
Per calamos venatricis pharetramque Puellæ,
Perque tuum, pater Ægæi Neptune, tridentem;
Addit et Herculeos arcus, hastamque Minervæ,
Quidquid habent telorum armamentaria cœli.
Si verè et pater est: Comedam, inquit, flebile nati
Sinciput elixi Pharioque madentis aceto.
Sunt, in Fortunæ qui casibus omnia ponant,
Et nullo credant mundum rectore moveri,
Naturâ volvente vices et lucis et anni;
Atque ideo intrepidi quæcunque altaria tangunt.
Est alius, metuens ne crimen pœna sequatur:
Hic putat esse deos et pejerat, atque ita secum:
Decernat, quodcunque volet, de corpore nostro
Isis, et irato feriat mea lumina sistro,
Dummodo vel cæcus teneam, quos abnego, nummos.
Et phthisis, et vomicæ putres, et dimidium crus,
Sunt tanti? Pauper locupletem optare podagram
Ne dubitet Ladas, si non eget Anticyrâ nec
Archigene. Quid enim velocis gloria plantæ
Præstat, et esuriens Pisææ ramus olivæ?
Ut sit magna, tamen certè lenta ira deorum est.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato:

Ille crucem sceleris pretium tulit, hic diadema.
Sic animum diræ trepidum formidine culpæ
Confirmant. Tunc te sacra ad delubra vocantem
Præcedit, trahere immo ultro ac vexare paratus.
Nam, quum magna malæ superest audacia causæ,
Creditur a multis fiducia. Mimum agit ille,
Urbani qualem fugitivus scurra Catulli:
Tu miser exclamas, ut Stentora vincere possis,
Vel potiùs, quantùm Gradivus Homericus: Audis,
Jupiter, hæc, nec labra moves, quum mittere vocem
Debueras, vel marmoreus vel aëneus? aut cur
In carbone tuo chartâ pia thura solutâ
Ponimus, et sectum vituli jecur, albaque porci
Omenta? ut video, nullum discrimen habendum est
Effigies inter vestras statuamque Vagellî.
Accipe, quæ contrà valeat solatia ferre,
Et qui nec Cynicos nec Stoïca dogmata legit
A Cynicis tunicâ distantia; non Epicurum
Suspicit exigui lætum plantaribus horti.
Curentur dubii medicis majoribus ægri;
Tu venam vel discipulo committe Philippi.
Si nullum in terris tam detestabile factum
Ostendis, taceo; nec pugnis cædere pectus
Te veto, nec planâ faciem contundere palmâ,
Quandoquidem accepto claudenda est janua damno,
Et majore domûs gemitu, majore tumultu
Planguntur nummi, quàm funera. Nemo dolorem
Fingit in hoc casu, vestem diducere summam
Contentus, vexare oculos humore coacto.
Ploratur lacrymis amissa pecunia veris.

Sed si cuncta vides simili fora plena querelâ,
Si, decies lectis diversâ parte tabellis,
Vana supervacui dicunt chirographa ligni,
Arguit ipsorum quos littera, gemmaque princeps
Sardonychum, loculis quæ custoditur eburnis:
Ten', o delicias! extra communia censes
Ponendum? Quî tu gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis?
Rem pateris modicam et mediocri bile ferendam,
Si flectas oculos majora ad crimina. Confer
Conductum latronem, incendia sulfure cœpta
Atque dolo, primos quum janua colligit ignes;
Confer et hos, veteris qui tollunt grandia templi
Pocula adorandæ rubiginis, et populorum
Dona, vel antiquo positas a rege coronas.
Hæc ibi si non sunt, minor exstat sacrilegus, qui
Radat inaurati femur Herculis et faciem ipsam
Neptuni; qui bracteolam de Castore ducat.
An dubitet, solitus totum conflare Tonantem?
Confer et artifices mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo
Clauditur adversis innoxia simia fatis.
Hæc quota pars scelerum, quæ custos Gallicus Urbis
Usque a lucifero, donec lux occidat, audit?
Humani generis mores tibi nôsse volenti
Sufficit una domus. Paucos consume dies, et
Dicere te miserum, postquam illinc veneris, aude.
Quis tumidum guttur miratur in Alpibus? aut quis
In Meroë crasso majorem infante mamillam?
Cærula quis stupuit Germani lumina, flavam

Cæsariem, et madido torquentem cornua cirro?
Nempe quòd hæc illis natura est omnibus una.
Ad subitas Thracum volucres nubemque sonoram
Pygmæus parvis currit bellator in armis:
Mox impar hosti raptusque per aëra curvis
Unguibus a sævâ fertur grue. Si videas hoc
Gentibus in nostris, risu quatiare: sed illîc,
Quanquam eadem assiduè spectentur prœlia, ridet
Nemo, ubi tota cohors pede non est altior uno.
Nullane perjuri capitis fraudisque nefandæ
Pœna erit? Abreptum crede hunc graviore catenâ
Protenus, et nostro (quid plus velit ira?) necari
Arbitrio: manet illa tamen jactura, nec unquam
Depositum tibi sospes erit. Sed corpore trunco
Invidiosa dabit minimus solatia sanguis.
At vindicta bonum vitâ jucundius ipsâ.
Nempe hoc indocti, quorum præcordia nullis
Interdum, aut levibus videas flagrantia causis.
Quantulacunque adeò est occasio, sufficit iræ.
Chrysippus non dicet idem, nec mite Thaletis
Ingenium, dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincla cicutæ
Accusatori nollet dare. Plurima felix
Paulatim vitia atque errores exuit omnes,
Prima docet rectum Sapientia: quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio. Continuò sic collige, quòd vindictâ
Nemo magìs gaudet, quàm fœmina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos, et surdo verbere cædit,

Occultum quatiente animo tortore flagellum?
Pœna autem vehemens ac multò sævior illis,
Quas et Cædicius gravis invenit, et Rhadamanthus,
Nocte dieque suum gestare in pectore testem.
Spartano cuidam respondit Pythia vates:
Haud impunitum quondam fore, quòd dubitaret
Depositum retinere, et fraudem jure tueri
Jurando: quærebat enim, quæ numinis esset
Mens, et an hoc illi facinus suaderet Apollo?
Reddidit ergo metu, non moribus; et tamen omnem
Vocem adyti dignam templo veramque probavit
Exstinctus totâ pariter cum prole domoque,
Et, quamvis longâ deductis gente, propinquis.
Has patitur pœnas peccandi sola voluntas:
Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet. Cedo, si conata peregit?
Perpetua anxietas nec mensæ tempore cessat,
Faucibus ut morbo siccis, interque molares
Difficili crescente cibo: sed vina misellus
Exspuit; Albani veteris pretiosa senectus
Displicet. Ostendas melius, densissima ruga
Cogitur in frontem, velut acri ducta Falerno.
Nocte brevem si fortè indulsit cura soporem,
Et toto versata toro jam membra quiescunt,
Continuò templum et violati numinis aras,
Et, quod præcipuis mentem sudoribus urget,
Te videt in somnis: tua sacra et major imago
Humanâ turbat pavidum, cogitque fateri.
Hi sunt, qui trepidant, et ad omnia fulgura pallent,
Quum tonat, exanimes primo quoque murmure cœli;

Non quasi fortuitus, nec ventorum rabie, sed
Iratus cadat in terras et judicet ignis.
Illa nihil nocuit; curâ graviore timetur
Proxima tempestas, velut hoc dilata sereno.
Præterea, lateris vigili cum febre dolorem
Si cœpêre pati, missum ad sua corpora morbum
Infesto credunt a numine: saxa deorum
Hæc et tela putant. Pecudem spondere sacello
Balantem, et Laribus cristam promittere galli
Non audent: quid enim sperare nocentibus ægris
Concessum? vel quæ non dignior hostia vitâ?
Mobilis et varia est fermè natura malorum.
Quum scelus admittunt, superest constantia. Quid fas
Atque nefas, tandem incipiunt sentire peractis
Criminibus. Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando recepit
Ejectum semel attritâ de fronte ruborem?
Quisnam hominum est, quem tu contentum videris uno
Flagitio? Dabit in laqueum vestigia noster
Perfidus, et nigri patietur carceris uncum,
Aut maris Ægæi rupem scopulosque frequentes
Exsulibus magnis. Pœnâ gaudebis amarâ
Nominis invisi, tandemque fatebere lætus,
Nec surdum nec Tiresiam quenquam esse deorum.

SATIRA XIV.

Plurima sunt, Fuscine, et famâ digna sinistrâ,
Et nitidis maculam hæsuram figentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosa senem juvat alea, ludit et hæres
Bullatus, parvoque eadem movet arma fritillo.
Nec melius de se cuiquam sperare propinquo
Concedet juvenis, qui radere tubera terræ,
Boletum condire, et eodem jure natantes
Mergere ficedulas didicit, nebulone parente,
Et canâ monstrante gulâ. Quum septimus annus
Transierit puero, nondum omni dente renato,
Barbatos licèt admoveas mille indè magistros,
Hinc totidem, cupiet lauto cœnare paratu
Semper, et a magnâ non degenerare culinâ.
Mitem animum et mores modicis erroribus æquos
Præcipit, atque animas servorum et corpora nostrâ
Materiâ constare putat paribusque elementis;
An sævire docet Rutilus, qui gaudet acerbo
Plagarum strepitu, et nullam Sirena flagellis
Comparat, Antiphates trepidi laris, ac Polyphemus?
Tum felix, quoties aliquis tortore vocato
Uritur ardenti duo propter lintea ferro.
Quid suadet juveni lætus stridore catenæ,
Quem mirè afficiunt inscripta ergastula, carcer
Rusticus? Exspectas, ut non sit adultera Largæ
Filia, quæ nunquam maternos dicere mœchos
Tam citò, nec tanto poterit contexere cursu,

Ut non ter decies respiret? Conscia matri
Virgo fuit: ceras nunc hâc dictante pusillas
Implet, et ad mœchos dat eisdem ferre cinædis.
Sic natura jubet: velociùs et citiùs nos
Corrumpunt vitiorum exempla domestica, magnis
Quum subeunt animos auctoribus. Unus et alter
Forsitan hæc spernant juvenes, quibus arte benignâ
Et meliore luto finxit præcordia Titan:
Sed reliquos fugienda patrum vestigia ducunt,
Et monstrata diu veteris trahit orbita culpæ.
Abstineas igitur damnandis: hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti; quoniam dociles imitandis
Turpibus ac pravis omnes sumus; et Catilinam
Quocunque in populo videas, quocunque sub axe;
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu fœdum visuque hæc limina tangat,
Intra quæ puer est. Procul hinc, procul indè puellæ
Lenonum et cantus pernoctantis parasiti.
Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contempseris annos:
Sed peccaturo obstet tibi filius infans.
Nam si quid dignum censoris fecerit irâ
Quandoque, et similem tibi se non corpore tantùm
Nec vultu dederit, morum quoque filius, et qui
Omnia deteriùs tua per vestigia peccet,
Corripies nimirum et castigabis acerbo
Clamore, ac post hæc tabulas mutare parabis.
Unde tibi frontem libertatemque parentis,
Quum facias pejora senex, vacuumque cerebro

Jam pridem caput hoc ventosa cucurbita quærat?
  Hospite venturo, cessabit nemo tuorum.
Verre pavimentum, nitidas ostende columnas,
Arida cum totâ descendat aranea telâ,
Hic leve argentum, vasa aspera tergeat alter;
Vox domini furit instantis virgamque tenentis.
Ergo miser trepidas, ne stercore fœda canino
Atria displiceant oculis venientis amici,
Ne perfusa luto sit porticus; et tamen uno
Semodio scobis hæc emendat servulus unus.
Illud non agitas, ut sanctam filius omni
Adspiciat sine labe domum vitioque carentem?
Gratum est, quòd patriæ civem populoque dedisti,
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.
Plurimùm enim intererit, quibus artibus, et quibus hunc tu
Moribus instituas. Serpente ciconia pullos
Nutrit, et inventâ per devia rura lacertâ:
Illæ eadem sumptis quærunt animalia pinnis.
Vultur, jumento et canibus crucibusque relictis,
Ad fœtus properat, partemque cadaveris affert.
Hic est ergo cibus magni quoque vulturis, et se
Pascentis, propriâ quum jam facit arbore nidos.
Sed leporem aut capream famulæ Jovis et generosæ
In saltu venantur aves: hinc præda cubili
Ponitur: indè autem, quum se matura levârit
Progenies, stimulante fame, festinat ad illam,
Quam primùm prædam rupto gustaverat ovo.
  Ædificator erat Cetronius, et modò curvo
Littore Cajetæ, summâ nunc Tiburis arce,

Nunc Prænestinis in montibus, alta parabat
Culmina villarum, Græcis longèque petitis
Marmoribus, vincens Fortunæ atque Herculis ædem;
Ut spado vincebat Capitolia nostra Posides.
Dum sic ergo habitat Cetronius, imminuit rem,
Fregit opes; nec parva tamen mensura relictæ
Partis erat: totam hanc turbavit filius amens,
Dum meliore novas attollit marmore villas.
Quidam sortiti metuentem sabbata patrem,
Nil præter nubes et cœli numen adorant;
Nec distare putant humanâ carne suillam,
Quâ pater abstinuit; mox et præputia ponunt:
Romanas autem soliti contemnere leges
Judaïcum ediscunt et servant ac metuunt jus,
Tradidit arcano quodcunque volumine Moses.
Non monstrare vias, eadem nisi sacra colenti;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causâ, cui septima quæque fuit lux
Ignava, et partem vitæ non attigit ullam.
Sponte tamen juvenes imitantur cætera: solam
Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium specie virtutis et umbrâ,
Quum sit triste habitu, vultuque et veste severum.
Nec dubiè, tanquam frugi, laudatur avarus,
Tanquam parcus homo, et rerum tutela suarum
Certa magìs, quàm si fortunas servet easdem
Hesperidum serpens, aut Ponticus. Adde quòd hunc, de
Quo loquor, egregium populus putat acquirendi
Artificem: quippe his crescunt patrimonia fabris;
Sed crescunt quocunque modo, majoraque fiunt

Incude assiduâ, semperque ardente camino.
Et pater ergo animi felices credit avaros,
Qui miratur opes, qui nulla exempla beati
Pauperis esse putat: juvenes hortatur, ut illam
Ire viam pergant, et eidem incumbere sectæ.
Sunt quædam vitiorum elementa: his protenus illos
Imbuit, et cogit minimas ediscere sordes.
Mox acquirendi docet insatiabile votum.
Servorum ventres modio castigat iniquo,
Ipse quoque esuriens: neque enim omnia sustinet unquam
Mucida cærulei panis consumere frusta,
Hesternum solitus medio servare minutal
Septembri, nec non differre in tempora cœnæ
Alterius conchem æstivam cum parte lacerti
Signatam, vel dimidio putrique siluro,
Filaque sectivi numerata includere porri.
Invitatus ad hæc aliquis de ponte negabit.
Sed quò divitias hæc per tormenta coactas,
Quum furor haud dubius, quum sit manifesta phrenesis,
Ut locuples moriaris, egentis vivere fato?
Interea pleno quum turget sacculus ore,
Crescit amor nummi, quantùm ipsa pecunia crevit;
Et minùs hanc optat, qui non habet: ergo paratur
Altera villa tibi, quum rus non sufficit unum,
Et proferre libet fines; majorque videtur
Et melior vicina seges: mercaris et hanc, et
Arbusta, et densâ montem qui canet olivâ.
Quorum si pretio dominus non vincitur ullo,
Nocte boves macri lassoque famelica collo
Jumenta ad virides hujus mittentur aristas;

Nec priùs indè domum, quàm tota novalia sævos
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quàm multi talia plorent,
Et quot venales injuria fecerit agros.
Sed qui sermones? quàm fœdæ buccina famæ?
Quid nocet hoc? inquit. Tunicam mihi malo lupini,
Quàm si me toto laudet vicinia pago,
Exigui ruris paucissima farra secantem.
Scilicet et morbis et debilitate carebis,
Et luctum et curam effugies, et tempora vitæ
Longa tibi post hæc fato meliore dabuntur;
Si tantum culti solus possederis agri,
Quantum sub Tatio populus Romanus arabat.
Mox etiam fractis ætate ac Punica passis
Prœlia, vel Pyrrhum immanem, gladiosque Molossos,
Tandem pro multis vix jugera bina dabantur
Vulneribus: merces hæc sanguinis atque laboris
Nullis visa unquam meritis minor, aut ingratæ
Curta fides patriæ. Saturabat glebula talis
Patrem ipsum turbamquē casæ, quâ fœta jacebat
Uxor, et infantes ludebant quatuor, unus
Vernula, tres domini: sed magnis fratribus horum,
A scrobe vel sulco redeuntibus, altera cœna
Amplior, et grandes fumabant pultibus ollæ.
Nunc modus hic agri nostro non sufficit horto.
Indè ferè scelerum causæ; nec plura venena
Miscuit, aut ferro grassatur sæpiùs ullum
Humanæ mentis vitium, quàm sæva cupido
Indomiti censûs: nam dives qui fieri vult,
Et citò vult fieri. Sed quæ reverentia legum,

Quis metus aut pudor est unquam properantis avari?
Vivite contenti casulis et collibus istis,
O pueri, Marsus dicebat et Hernicus olim
Vestinusque senex; panem quæramus aratro,
Qui satìs est mensis: laudant hoc numina ruris,
Quorum ope et auxilio, gratæ post munus aristæ,
Contingunt homini veteris fastidia quercûs.
Nil vetitum fecisse volet, quem non pudet alto
Per glaciem perone tegi; qui submovet Euros
Pellibus inversis. Peregrina ignotaque nobis
Ad scelus atque nefas, quæcunque est, purpura ducit.
  Hæc illi veteres præcepta minoribus: at nunc
Post finem autumni mediâ de nocte supinum
Clamosus juvenem pater excitat: Accipe ceras,
Scribe, puer, vigila, causas age, perlege rubras
Majorum leges, aut vitem posce libello.
Sed caput intactum buxo naresque pilosas
Annotet, et grandes miretur Lælius alas.
Dirue Maurorum attegias, castella Brigantûm,
Ut locupletem aquilam tibi sexagesimus annus
Afferat; aut, longos castrorum ferre labores
Si piget, et trepidum solvunt tibi cornua ventrem
Cum lituis audita, pares, quod vendere possis
Pluris dimidio, nec te fastidia mercis
Ullius subeant ablegandæ Tiberim ultra:
Neu credas ponendum aliquid discriminis inter
Unguenta et corium: lucri bonus est odor ex re
Quâlibet. Illa tuo sententia semper in ore
Versetur, dîs atque ipso Jove digna, poëtæ:
Unde habeas, quærit nemo; sed oportet habere.

Hoc monstrant vetulæ pueris repentibus assæ:
Hoc discunt omnes ante alpha et beta puellæ.
Talibus instantem monitis quemcunque parentem
Sic possem affari: Dic, o vanissime, quis te
Festinare jubet? meliorem præsto magistro
Discipulum: securus abi: vincêris, ut Ajax
Præteriit Telamonem, ut Pelea vicit Achilles.
Parcendum teneris: nondum implevêre medullas
Maturæ mala nequitiæ. Quum pectere barbam
Cœperit, et longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summâ
Exiguâ, Cereris tangens aramque pedemque.
Elatam jam crede nurum, si limina vestra
Mortiferâ cum dote subit. Quibus illa premetur
Per somnum digitis! nam quæ terrâque marique
Acquirenda putas, brevior via conferet illi:
Nullus enim magni sceleris labor. Hæc ego nunquam
Mandavi, dices olim, nec talia suasi.
Mentis causa malæ tamen est, et origo penes te.
Nam quisquis magni censûs præcepit amorem,
Et lævo monitu pueros producit avaros,
Et qui per fraudes patrimonia conduplicare
Dat libertatem, et totas effundit habenas
Curriculo: quem si revoces, subsistere nescit,
Et te contempto rapitur metisque relictis.
Nemo satìs credit tantùm delinquere, quantùm
Permittas: adeò indulgent sibi latiùs ipsi.
Quum dicis juveni, stultum, qui donet amico,
Qui paupertatem levet attollatque propinqui;
Et spoliare doces, et circumscribere, et omni

Crimine divitias acquirere; quarum amor in te,
Quantus erat patriæ Deciorum in pectore, quantùm
Dilexit Thebas, si Græcia vera, Menœceus:
In quorum sulcis legiones dentibus anguis
Cum clypeis nascuntur, et horrida bella capessunt
Continuò, tanquam et tubicen surrexerit unà.
Ergo ignem, cujus scintillas ipse dedisti,
Flagrantem latè et rapientem cuncta videbis.
Nec tibi parcetur misero, trepidumque magistrum
In caveâ magno fremitu leo tollet alumnus.
Nota mathematicis genesis tua: sed grave tardas
Exspectare colus: morieris stamine nondum
Abrupto. Jam nunc obstas et vota moraris:
Jam torquet juvenem longa et cervina senectus.
Ociùs Archigenen quære, atque eme, quod Mithridates
Composuit, si vis aliam decerpere ficum,
Atque alias tractare rosas: medicamen habendum est,
Sorbere ante cibum quod debeat et pater et rex.
Monstro voluptatem egregiam, cui nulla theatra,
Nulla æquare queas prætoris pulpita lauti,
Si spectes, quanto capitis discrimine constent
Incrementa domûs, æratâ multus in arcâ
Fiscus, et ad vigilem ponendi Castora nummi,
Ex quo Mars ultor galeam quoque perdidit, et res
Non potuit servare suas. Ergo omnia Floræ
Et Cereris licet et Cybeles aulæa relinquas:
Tantò majores humana negotia ludi.
An magìs oblectant animum jactata petauro
Corpora, quique solet rectum descendere funem;
Quàm tu, Coryciâ semper qui puppe moraris

Atque habitas, Coro semper tollendus et Austro,
Perditus ac vilis sacci mercator olentis;
Qui gaudes pingue antiquæ de littore Cretæ
Passum, et municipes Jovis advexisse lagenas?
Hic tamen ancipiti figens vestigia plantâ
Victum illâ mercede parat, brumamque famemque
Illâ reste cavet: tu propter mille talenta
Et centum villas temerarius. Adspice portus,
Et plenum magnis trabibus mare: plus hominum est jam
In pelago: veniet classis, quocunque vocârit
Spes lucri, nec Carpathium Gætulaque tantùm
Æquora transsiliet, sed, longè Calpe relictâ,
Audiet Herculeo stridentem gurgite solem.
Grande operæ pretium est, ut tenso folle reverti
Indè domum possis, tumidâque superbus alutâ,
Oceani monstra et juvenes vidisse marinos.
Non unus mentes agitat furor: ille sororis
In manibus vultu Eumenidum terretur et igni:
Hic bove percusso mugire Agamemnona credit
Aut Ithacum. Parcat tunicis licèt atque lacernis,
Curatoris eget, qui navem mercibus implet
Ad summum latus, et tabulâ distinguitur undâ;
Quum sit causa mali tanti et discriminis hujus
Concisum argentum in titulos faciesque minutas.
Occurrunt nubes et fulgura. Solvite funem,
Frumenti dominus clamat piperisque coëmpti;
Nil color hic cœli, nil fascia nigra minatur;
Æstivum tonat. Infelix hâc forsitan ipsâ
Nocte cadet fractis trabibus, fluctuque premetur
Obrutus, et zonam lævâ morsuque tenebit.

Sed cujus votis modò non suffecerat aurum,
Quod Tagus, et rutilâ volvit Pactolus arenâ,
Frigida sufficient velantes inguina panni,
Exiguusque cibus, mersâ rate naufragus assem
Dum rogat, et pictâ se tempestate tuetur.
Tantis parta malis curâ majore metuque
Servantur. Misera est magni custodia censûs.
  Dispositis prædives hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro
Electro, signisque suis, Phrygiâque columnâ,
Atque ebore, et latâ testudine. Dolia nudi
Non ardent Cynici: si fregeris, altera fiet
Cras domus, aut eadem plumbo commissa manebit.
Sensit Alexander, testâ quum vidit in illâ
Magnum habitatorem, quantò felicior hic, qui
Nil cuperet, quàm qui totum sibi posceret orbem,
Passurus gestis æquanda pericula rebus.
Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, Deam. Mensura tamen quæ
Sufficiat censûs, si quis me consulat, edam:
In quantum sitis atque fames et frigora poscunt,
Quantum, Epicure, tibi parvis suffecit in hortis,
Quantum Socratici ceperunt antè Penates.
Nunquam aliud Natura, aliud Sapientia dicit.
Acribus exemplis videor te claudere. Misce
Ergo aliquid nostris de moribus: effice summam,
Bis septem ordinibus quam lex dignatur Othonis.
Hæc quoque si rugam trahit, extenditque labellum,
Sume duos equites, fac tertia quadringenta.
Si nondum implevi gremium, si panditur ultrà:

Nec Crœsi fortuna unquam nec Persica regna
Sufficient animo, nec divitiæ Narcissi,
Indulsit Cæsar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere jussus.

SATIRA XV.

Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet saturam serpentibus ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ,
Atque vetus Thebe centum jacet obruta portis.
Illîc cæruleos, hîc piscem fluminis, illîc
Oppida tota canem venerantur, nemo Dianam.
Porrum et cæpe nefas violare, et frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina! Lanatis animalibus abstinet omnis
Mensa. Nefas illîc fœtum jugulare capellæ:
Carnibus humanis vesci licet. Attonito quum
Tale super cœnam facinus narraret Ulyxes
Alcinoo, bilem aut risum fortasse quibusdam
Moverat, ut mendax aretalogus. In mare nemo
Hunc abicit, sævâ dignum verâque Charybdi,
Fingentem immanes Læstrygonas atque Cyclopas?
Nam citiùs Scyllam, vel concurrentia saxa
Cyaneas, plenos et tempestatibus utres
Crediderim, aut tenui percussum verbere Circes,

Et cum remigibus grunnîsse Elpenora porcis.
Tam vacui capitis populum Phæaca putavit?
Sic aliquis meritò nondum ebrius, et minimum qui
De Corcyræâ temetum duxerat urnâ:
Solus enim hoc Ithacus nullo sub teste canebat.
Nos miranda quidem, sed nuper consule Junio
Gesta, super calidæ referemus mœnia Copti;
Nos vulgi scelus, et cunctis graviora cothurnis.
Nam scelus, a Pyrrhâ quanquam omnia syrmata volvas,
Nullus apud tragicos populus facit. Accipe nostro
Dira quod exemplum feritas produxerit ævo.
  Inter finitimos vetus atque antiqua simultas,
Immortale odium, et nunquam sanabile vulnus
Ardet adhuc Coptos et Tentyra. Summus utrinque
Indè furor vulgo, quòd numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse deos, quos ipse colit. Sed tempore festo
Alterius populi rapienda occasio cunctis
Visa inimicorum primoribus ac ducibus, ne
Lætum hilaremque diem, ne magnæ gaudia cœnæ
Sentirent, positis ad templa et compita mensis,
Pervigilique toro, quem nocte ac luce jacentem
Septimus interdum sol invenit. Horrida sanè
Ægyptus: sed luxuriâ, quantùm ipse notavi,
Barbara famoso non cedit turba Canopo.
Adde, quòd et facilis victoria de madidis, et
Blæsis, atque mero titubantibus. Indè virorum
Saltatus nigro tibicine, qualiacunque
Unguenta, et flores, multæque in fronte coronæ:
Hinc jejunum odium: sed jurgia prima sonare

Incipiunt animis ardentibus: hæc tuba rixæ.
Dein clamore pari concurritur, et vice teli
Sævit nuda manus: paucæ sine vulnere malæ:
Vix cuiquam aut nulli toto certamine nasus
Integer. Adspiceres jam cuncta per agmina vultus
Dimidios, alias facies, et hiantia ruptis
Ossa genis, plenos oculorum sanguine pugnos.
Ludere se credunt ipsi tamen, et pueriles
Exercere acies, quòd nulla cadavera calcent.
Et sanè quò tot rixantis millia turbæ,
Si vivunt omnes? Ergo acrior impetus, et jam
Saxa inclinatis per humum quæsita lacertis
Incipiunt torquere, domestica seditioni
Tela; nec hunc lapidem, quales et Turnus et Ajax,
Vel quo Tydides percussit pondere coxam
Æneæ; sed quem valeant emittere dextræ,
Illis dissimiles et nostro tempore natæ.
Nam genus hoc vivo jam decrescebat Homero.
Terra malos homines nunc educat atque pusillos.
Ergo deus, quicunque adspexit, ridet et odit.
A diverticulo repetatur fabula. Postquam
Subsidiis aucti, pars altera promere ferrum
Audet, et infestis pugnam instaurare sagittis;
Terga fugæ celeri præstantibus omnibus instant,
Qui vicina colunt umbrosæ Tentyra palmæ.
Labitur hinc quidam, nimiâ formidine cursum
Præcipitans, capiturque: ast illum in plurima sectum
Frusta et particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba: nec ardenti decoxit aëno,

Aut verubus; longum usque adeò tardumque putavit
Exspectare focos, contenta cadavere crudo.
Hîc, gaudere libet, quòd non violaverit ignem,
Quem summâ cœli raptum de parte Prometheus
Donavit terris. Elemento gratulor, et te
Exsultare reor. Sed qui mordere cadaver
Sustinuit, nil unquam hâc carne libentiùs edit.
Nam scelere in tanto ne quæras, et dubites, an
Prima voluptatem gula senserit. Ultimus autem,
Qui stetit absumpto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat.
Vascones, hæc fama est, alimentis talibus olim
Produxêre animas: sed res diversa, sed illîc
Fortunæ invidia est, bellorumque ultima, casus
Extremi, longæ dira obsidionis egestas.
Hujus enim, quod nunc agitur, miserabile debet
Exemplum esse cibi; sicut modò dicta mihi gens
Post omnes herbas, post cuncta animalia, quidquid
Cogebat vacui ventris furor, hostibus ipsis
Pallorem ac maciem et tenues miserantibus artus,
Membra aliena fame lacerabant, esse parati
Et sua. Quisnam hominum veniam dare, quisve deorum
Viribus abnuerit dira atque immania passis,
Et quibus illorum poterant ignoscere manes,
Quorum corporibus vescebantur? Meliùs nos
Zenonis præcepta monent: nec enim omnia, quædam
Pro vitâ facienda putat. Sed Cantaber unde
Stoïcus, antiqui præsertim ætate Metelli?
Nunc totus Graias nostrasque habet orbis Athenas.
Gallia causidicos docuit facunda Britannos:

De conducendo loquitur jam rhetore Thule.
Nobilis ille tamen populus, quem diximus ; et par
Virtute atque fide, sed major clade, Saguntus
Tale quid excusat. Mæotide sævior arâ
Ægyptus ; quippe illa nefandi Taurica sacri
Inventrix homines (ut jam, quæ carmina tradunt,
Digna fide credas) tantùm immolat, ulterius nil
Aut gravius cultro timet hostia. Qui modò casus
Impulit hos ? quæ tanta fames infestaque vallo
Arma coëgerunt tam detestabile monstrum
Audere ? Anne aliam, terrâ Memphitide siccâ,
Invidiam facerent nolenti surgere Nilo ?
Quâ nec terribiles Cimbri, nec Britones unquam,
Sáuromatæve truces, aut immanes Agathyrsi,
Hâc sævit rabie imbelle et inutile vulgus,
Parvula fictilibus solitum dare vela phaselis,
Et brevibus pictæ remis incumbere testæ.
Nec pœnam sceleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares sunt
Et similes ira atque fames. Mollissima corda
Humano generi dare se natura fatetur,
Quæ lacrymas dedit : hæc nostri pars optima sensûs.
Plorare ergo jubet casum lugentis amici,
Squaloremque rei, pupillum ad jura vocantem
Circumscriptorem, cujus manantia fletu
Ora puellares faciunt incerta capilli.
Naturæ imperio gemimus, quum funus adultæ
Virginis occurrit, vel terrâ clauditur infans,
Et minor igne rogi. Quis enim bonus et face dignus
Arcanâ, qualem Cereris vult esse sacerdos,

Ulla aliena sibi credat mala? Separat hoc nos
A grege mutorum; atque ideo venerabile soli
Sortiti ingenium, divinorumque capaces,
Atque exercendis capiendisque artibus apti,
Sensum a cœlesti demissum traximus arce,
Cujus egent prona et terram spectantia. Mundi
Principio indulsit communis conditor illis
Tantùm animas, nobis animum quoque, mutuus ut nos
Affectus petere auxilium et præstare juberet,
Dispersos trahere in populum, migrare vetusto
De nemore, et proavis habitatas linquere silvas;
Ædificare domos, Laribus conjungere nostris
Tectum aliud, tutos vicino limine somnos
Ut collata daret fiducia; protegere armis
Lapsum, aut ingenti nutantem vulnere civem,
Communi dare signa tubâ, defendier îsdem
Turribus, atque unâ portarum clave teneri.
Sed jam serpentum major concordia: parcit
Cognatis maculis similis fera. Quando leoni
Fortior eripuit vitam leo? quo nemore unquam
Exspiravit aper majoris dentibus apri?
Indica tigris agit rabidâ cum tigride pacem
Perpetuam: sævis inter se convenit ursis.
Ast homini ferrum letale incude nefandâ
Produxisse parum est; quum rastra et sarcula tantùm
Assueti coquere, et marris ac vomere lassi
Nescierint primi gladios extundere fabri.
Adspicimus populos, quorum non sufficit iræ
Occidisse aliquem; sed pectora, brachia, vultum
Crediderint genus esse cibi. Quid diceret ergo,

Vel quò non fugeret, si nunc hæc monstra videret
Pythagoras, cunctis animalibus abstinuit qui
Tanquam homine, et ventri indulsit non omne legumen?

SATIRA XVI.

Quis numerare queat felicis præmia, Galle,
Militiæ? Nam si subeuntur prospera castra,
Me pavidum excipiat tironem porta secundo
Sidere: plus etenim fati valet hora benigni,
Quàm si nos Veneris commendet epistola Marti,
Et Samiâ genitrix quæ delectatur arenâ.
Commoda tractemus primùm communia, quorum
Haud minimum illud erit, ne te pulsare togatus
Audeat; immo, etsi pulsetur, dissimulet, nec
Audeat excussos prætori ostendere dentes,
Et nigram in facie tumidis livoribus offam,
Atque oculum medico nil promittente relictum.
Bardaïcus judex datur hæc punire volenti
Calceus, et grandes magna ad subsellia suræ,
Legibus antiquis castrorum, et more Camilli
Servato, miles ne vallum litiget extra
Et procul a signis. Justissima centurionum
Cognitio est igitur de milite; nec mihi deerit
Ultio, si justæ defertur causa querelæ.
Tota cohors tamen est inimica, omnesque manipli

Consensu magno efficiunt, curabilis ut sit
Vindicta et gravior, quàm injuria. Dignum erit ergo
Declamatoris mulino corde Vagellî,
Quum duo crura habeas, offendere tot caligas, tot
Millia clavorum. Quis tam procul absit ab Urbe?
Præterea quis tam Pylades, molem aggeris ultra
Ut veniat? Lacrymæ siccentur protenus, et se
Excusaturos non sollicitemus amicos.
Da testem, judex quum dixerit: audeat ille,
Nescio quis, pugnos qui vidit, dicere, Vidi?
Et credam dignum barbâ, dignumque capillis
Majorum. Citiùs falsum producere testem
Contra paganum possis, quàm vera loquentem
Contra fortunam armati contraque pudorem.
Præmia nunc alia, atque alia emolumenta notemus
Sacramentorum. Convallem ruris aviti
Improbus, aut campum mihi si vicinus ademit,
Et sacrum effodit medio de limite saxum,
Quod mea cum vetulo coluit puls annua libo;
Debitor aut sumptos pergit non reddere nummos,
Vana supervacui dicens chirographa ligni:
Exspectandus erit, qui lites inchoet, annus
Totius populi: sed tunc quoque mille ferenda
Tædia, mille moræ; toties subsellia tantùm
Sternuntur; jam facundo ponente lacernas
Cædicio, et Fusco jam micturiente, parati
Digredimur lentâque fori pugnamus arenâ.
Ast illis, quos arma tegunt et balteus ambit,
Quod placitum est ipsis, præstatur tempus agendi,
Nec res atteritur longo sufflamine litis.

Solis præterea testandi militibus jus,
Vivo patre, datur: nam, quæ sunt parta labore
Militiæ, placuit non esse in corpore censûs,
Omne tenet cujus regimen pater: ergo Coranum,
Signorum comitem, castrorumque ære merentem,
Quamvis jam tremulus, captat pater. Hunc labor æquus
Provehit, et pulchro reddit sua dona labori.
Ipsius certè ducis hoc referre videtur,
Ut, qui fortis erit, sit felicissimus idem,
Ut læti phaleris omnes, et torquibus omnes.

NOTES

TO

THE SATIRES OF JUVENAL.

Decimus Junius Juvenal was born at Aquinum, a town of the Volsci, about the thirty-eighth year of the Christian era. It is uncertain whether he was the son or the foster-son of a rich freedman, who gave him a liberal education.

From the time of his birth, until he had attained the age of forty, nothing more is known of him than that his attention was devoted to the study of eloquence, and to declamation, more indeed for his own amusement and improvement, than from any intention to devote himself to a public life.

About this time he applied himself to the study of poetry, and commenced satirizing the predominant vices of the day.

Against Paris, a pantomime dancer, and favorite of the Emperor Domitian, Juvenal seems to have directed the first shafts of satire: in consequence of this attack, he was banished into Egypt, having been ordered to repair thither, as commander of a company of troops.

Soon after, Domitian died, and Juvenal returned to Rome, where he is said to have lived till the times of Nerva and Trajan.

SATIRE I.

In the beginning of this Satire, the poet gives a humorous account of the reasons, which induced him to commence writing:—that, his patience having been entirely exhausted by the rehearsals of wretched poets, he could refrain no longer, but intended to repay them in kind. He afterwards informs us why he devotes himself to Satire in prefer-

ence to any other kind of poetry, to which he declares he is driven by the vices of the age, of which he gives a summary and general view. Finally, he makes some bitter reflections on the danger of satirizing living villany, and professes to treat of the dead, personating, under their names, certain living characters.

1. *Semper . . . tantùm:* 'shall *I* be ever a hearer *only?*'—*ego* used emphatically. It was customary among the ancients to recite their works privately, among their particular friends; or publicly, either in the temple of Apollo, or in the spacious houses of some rich and great man.—*Repōnam*: a metaphor taken from the repayment of money.

2. *Rauci . . . Codri*: 'with the Theseïs of hoarse Codrus.'—*Theseĭde:* a poem which described the actions of Theseus, the author of which was *Codrus* a poor and mean poet, who is here supposed to have made himself *hoarse* by frequently reading his poem.

3. *Togātas:* 'comedies;' there were three different kinds of comedy, each denominated from the dress of the persons, which they represented:—

Tŏgāta, so called from the *toga*, a gown worn by the common people, which exhibited the actions of the lower sort:—*Prætextāta*, so called from the *prætexta*, a white robe, ornamented with purple, and worn by magistrates and nobles, which described the actions of this class:—*Palliāta*, from the *pallium*, an upper garment, worn by the Greeks, and in which the actors were habited, when the manners and actions of the Greeks were represented.

4. *Elĕgos:* these were short poems on mournful subjects generally, written in hexamĕter and pentamĕter verses alternately.

5. *Telĕphus:* some tedious play on the subject of *Telĕphus*, son of Hercŭles and Auge, and king of Mysia, who was wounded by the spear of Achilles, but afterwards healed by its rust.—*Aut . . . Orestes:* 'or *shall the tragedy of* Orestes, the margin of the whole book being already full, and written on the back too, but not yet finished, *waste the whole day?*'

7. *Lucus Martis:* 'the grove of Mars;' that is, the history of Romŭlus and Remus, whom Rhea Silvia bore in a grove sacred to Mars, near Alba:—this and the other subjects mentioned were so continually dinned into his ears, that the places were as familiar as his own house.

8. *Æoliis . . . rupĭbus:* to the north of Sicily are seven rocky islands, which were called the Æolian or Vulcanian (now the Lipari) is-

lands.—*Antrum Vulcāni:* that is, the history of Vulcan, and the Cyclops, the scene of which was laid in 'Vulcan's den.'

9. *Quid . . . columnæ:* the construction is, *Platani Frontonis, convulsaque marmora, et columnæ ruptæ assiduo lectore, semper clamant quid venti agant, &c.*—*Quid . . . venti:* this either alludes to some tedious poetical treatise on the nature of the winds, or to some play on the amours of Borĕas and Orithyia, the daughter of Erechtheus, king of Athens.

10. *Unde . . . pellicŭlæ:* i. e. Jason, who, by the assistance of Medēa, stole the golden fleece from Colchis.

11. *Monўchus:* a general name for the Centaurs, because they are described as having hoofs (ὄνυξ) not cleft (μόνος). In the battle with the Lapĭthæ, they plucked up trees by the roots, and *flung them like darts* at the enemy. It alludes here to some poem on this subject.

12. *Frontōnis platăni:* Fronto, a noble Roman, famous for his learning, who was in the habit of lending his porticoes to the poets of his times to recite their verses: these porticoes were shaded with plane trees, supported by marble pillars, and adorned with statues.—*Convulsăque . . . clamant:* 'the convulsed marble reechoes:' this relates either to the *statues* almost shaken from their pedestals with the noise; or to the marble *inlaid in the walls;* or to the *pavement,* which seemed likely to be *torn asunder* by the continual bawling.

13. *Assiduo . . . columnæ:* 'the pillars split by the incessant recitations of the poets.'

15. *Et . . . subduxĭmus:* the meaning is,—and why then should not I, who have finished my studies, write as well as others.—*Et . . . dormĭret:* in the schools, discussions and declamations on various subjects were introduced; one of these discussions, while Juvenal was at school, was "whether Sylla should take the dictatorship, or live in ease and quiet as a private man?" He had maintained the latter proposition.

18. *Peritūræ . . . chartæ:* 'paper that will be wasted' by others, if I do not use it.

19. *Cur . . . edam:* the construction is, *tamen, si vacat, et placidi admittitis rationem, edam cur libeat decurrere hoc campo potiùs, per quem magnus,* &c.—*Decurrĕre:* a metaphor, taken from chariot racing, and applied here to the writing of Satire.

20. *Auruncæ:* Aurunca, an ancient city of Latium, in Italy, was the birthplace of the great Roman satirist, Lucilius.

21. *Admittĭtis: admitto* literally signifies to 'admit,' but it is sometimes used with *aurĭbus* understood, and then it signifies 'to hearken, to attend.'

22. *Quum tener . . . Satĭram non scribĕre:* the construction is, *difficile est non scribere Satiram quum tener spado,* &c.—*Mævia . . . aprum: Mævia* put here for any immodest woman; in the time of Domitian, some women had the impudence to appear in the amphitheatre, and there perform the part of gladiators.—*Tuscan boars* were considered the fiercest.

25. *Quo . . . sonābat:* the person alluded to is supposed to have been either *Cinnămus* or *Licinius,* the freedman and barber of Augustus.—*Gravis . . . mihi:* 'troublesome to me, a youth.'

26. *Quum . . . Crispīnus:* 'when Crispīnus, one of the lowest of the Egyptians, once a Canopian slave.'—*Canōpi:* a city of Egypt, addicted to all manner of debauchery.

27. *Crispīnus:* from a slave, he had been made master of the horse to Nero.—*Tyrias . . . lacernas:* the Romans used to fasten their cloaks (*lacerna*) round the neck with a loop. Crispīnus wore his so loose, that he is here described as raising it up with his shoulders.—*Tyrias:* 'dyed with Tyrian purple;' which was very expensive.

28. *Ventĭlet . . . aurum:* the Romans arrived at such a height of luxury, that they wore large and heavy rings in winter, but lighter ones in summer. The effeminate Egyptian is here represented as 'waving to and fro' (*ventĭlo*) his hand in the air, to cool his fingers, on one of which he wore a summer ring.

29. *Majōris . . . gemmæ:* 'of a larger size,' that is, 'a winter ring.'

31. *Tam ferreus:* 'so insensible;' so much of the nature of iron.

32. *Lectīca:* this was a sort of 'sedan,' with a couch in it, in which the great men were carried by their servants.—*Mathōnis: Matho* had been a lawyer, but turned informer to Domitian, and thereby had amassed a great fortune.

33. *Plena ipso:* this alludes either to his corpulency, or to the haughty manner, which he assumed while in the sedan.—*Delātor:* critics are divided about the man, who followed Matho. The old Scholiast says it was *Heliodōrus,* the Stoic, who informed against his pupil, Sorānus; others, that it was *Egnatius Celer,* or *Demetrius* the lawyer. But more probably it was *M. Regŭlus,* mentioned by Pliny, who carried on the trade of informer under Nero and Domitian.

34. *Comēsā:* robbed and destroyed by secret accusations, or pillaged by informers for hush-money.

35. *Massa: Babius Massa,* an infamous informer.

36. *Carus: Carus Metius,* another informer, who bribed *Regŭlus* to avoid some secret accusation.—*Thymĕle . . . Latīno: Thymĕle* was the wife of *Latīnus,* a famous mimic; she was 'sent privately' by her husband and prostituted to *Regŭlus,* to avoid some information which *Latīnus* dreaded.

38. *Quum . . . prostantis:* he now satirizes such guardians, as enrich themselves by the spoils of the young men, entrusted to their care; the ward was afterwards reduced by their villany to such poverty, as to be obliged to prostitute himself for his support.—*Popŭlum . . . premit:* 'presses on and incommodes the passengers with his train of attendants.'

39. *Et hic . . . bibit:* the construction is, *et hic Marius exsul damnatus inani judicio (enim quid, &c.) bibit ab octavâ;—Ināni:* 'vain,' because though inflicted on *Marius,* the injured province received no recompense.

41. *Ab octāvâ:* the eighth hour of the natural day, or two o'clock, P. M. which may be considered as an instance of great luxury, the Romans not being in the habit of sitting down to their meals sooner than the ninth hour.—*Marius: Marius Priscus* was pro-consul of Afrĭca, and being prosecuted by the province for cruelty and extortion, was convicted, fined, and banished from Italy. Yet retaining the greater part of his former spoils, he lived in a wanton exile; while the Africans returned home with the wretched consolation of having defrayed their own expenses and seen the money, levied on their oppressor, carried to the Roman treasury.—*Fruĭtur . . . irātis:* though Marius had by his crimes incurred the anger of the gods, he, however, received no injury from them, but lived in the highest luxury.

42. *Victrix: victrix* was a law term, applied to those, who gained a suit.

43. *Venusīnâ . . . lucernâ:* 'the Venusinian lamp,' that is, 'the pen of Horace himself,' who was born at Venusium, a city of Apulia.

44. *Agĭtem:* a metaphor from hunting wild beasts.—*Sed . . . Heraclĕas: fabŭlas* understood; 'but why should I rather write poetic fables on the labours of Hercŭles.'

45. *Diomedēas*: *fabŭlas* understood; 'the exploits of Diomede.'—See Class. Dict.—*Mugītum Labyrinthi*: i. e. the Minotaur; see Class. Dict.

46. *Et . . . puero*: i. e. the story of Icărus. See Class. Dict.—*Fabrumque volantem*, i. e. the story of Dædălus. See Class. Dict.

47. *Leno . . . bona*: 'the husband, who turns pander, receives the goods of the adulterer,' as the price of his wife's prostitution.—*Si . . . uxōri*: Domitian made a law, which prohibited the use of litters and the right of inheritance to adulterous wives. This was evaded by making their husbands panders to their lewdness, and thus causing the legacies to be given to them.

48. *Spectāre lacūnar*: as inobservant of his wife's infamy.

49. *Doctus . . . naso*: a cup was also set before the husband, (another device) which he pretended to have drunk, and then nodded and snored as if in a drunken sleep.—*Vigilanti*: the poet uses the epithet *vigilanti*, here, very humorously, to denote that though the man seemed to be fast asleep by his snoring, yet his nose seemed to be awake by the noise it made.

50. *Quum . . . amīcæ*: another cause of indignation. It is uncertain to what person he here alludes; some understand *Cornelius Fuscus* who was charioteer to Nero, as Automĕdon was to Achilles; others, *Tigellīnus*.

51. *Bona . . . præsepĭbus*: 'has squandered his property in keeping and breeding horses.'

52. *Majōrum censu*: 'his family estate.'

54. *Ipse . . . quum se jactāret*: 'when he was insinuating himself into the favour.'—*Ipse*: Nero.—*Lacernātæ . . . amīcæ*: we are by this to understand *Sporus*, whom Juvenal humorously mentions in the feminine gender. The *Lacerna* was worn only by men.

55. *Nonne . . . quadrivio*: might not one amuse himself in filling a large book with the objects of satire, which present themselves in the very streets.—*Ceras . . . capāces*: 'large waxen tablets;' these were thin pieces of wood, covered over with wax, on which the ancients wrote with the point of a sharp instrument, called *stylus*: it had a blunt end to rub out with.

56. *Quum . . . udâ*: the construction is, *quum jam signator falso, qui fecerat se lautum et beatum exiguis tabulis, et gemmâ udâ, fera-*

tur sextâ cervice, patens hinc, &c.—Sextâ cervice: in a litter carried on the shoulder of six slaves.

57. *Hinc . . . patens:* 'exposed on every side' to the view of the passengers and not ashamed of the means, which he had taken to enrich himself.—*Nudâ:* 'unveiled;' or it may be rendered almost 'empty,' as filling the sedan himself.

58. *Multùm . . . supîno:* 'much resembling the supine and effeminate Mæcēnas.'

59. *Signātor falso:* 'a signer to a false will;'—'a forger of wills.' —Some suppose that the poet refers particularly to *Tigellīnus*, a favorite of Nero, who poisoned three uncles, and, by forging their wills, made himself heir to their estates.

60. *Exiguis tabŭlis:* 'short testaments,' which in a few words bequeathed the entire property to one person alone.—*Gemmâ . . . udâ:* a seal, cut from some precious stone or gem, worn in a ring on the finger, and occasionally used to seal deeds, &c. This they wetted to prevent the wax sticking to it.

61. *Occurrit . . . marītos:* another subject for satire presents itself: women who poison their husbands, and that with impunity.—*Matrōna potens:* on account of the epithet *potens*, some think *Agrippīna* is meant, who poisoned her husband Claudius.—*Calēnum: vinum* understood; *Cales* or *Calēnum* was a town of Campania, in Italy, famous for excellent wine.

62. *Viro . . . sitiente:* this may either be the ablative absolute, or *sitiente* is the ancient form of the dative for *sitienti.*—*Rubētam:* a toad, that is, poison extracted from a toad.

63. *Rudes:* before 'unskilled' in the act of poisoning.—*Melior Locusta:* 'a better Locusta,' a greater proficient in the art of poisoning, than *Locusta* herself. This woman assisted *Nero* in poisoning *Britannīcus*, and *Agrippīna* in poisoning *Claudius*.

64. *Nigros:* putrid and black, with the effects of the poison.

65. *Gyăris; Gyăros* was a small and barren island in the Ægēan sea, to which criminals were banished by the Romans.

67. *Hortos:* beautiful retreats, where they had gardens of great taste and expense.—*Prætoria:* this word denotes the country-seats of noblemen, as well as the palaces of great men in the city.—*Mensas:* tables made of ivory, marble, and other expensive materials.

68. *Argentum vetus:* 'ancient plate,' valuable on account of the workmanship.—*Caprum:* the goat, being sacred to Bacchus, was frequently represented in *bass relief* on drinking vessels, as standing and browsing on the vine.

69. *Quem: poëtam* understood; where is the poet, that could sleep and not write satires?—*Corruptor:* the father in law who takes advantage of the covetousness of his daughter in law, to debauch her.

70. *Prætextātus:* the *prætexta* was a white silk gown, trimmed with purple, worn by the sons of the nobility, till they were seventeen years of age.

72. *Cluviĕnus:* some wretched poet.

73. *Ex quo . . . libelli:* i. e. all the vices, that have existed, and have been increasing ever since the deluge, shall be the subject of my satire. —*Deucalion:* See Class. Dict. and Ovid's Metamorph. Book 1, 244-415.

75. *Mollia:* 'becoming soft,' as they 'gradually warmed with life.'

77. *Timor:* 'fear of future evil.'

78. *Discursus:* the 'inconstancy' of the human mind; or the desires and labors of men in acquiring wealth or power.—*Farrāgo:* 'the composition;' this word signifies 'a medley,—a mixture,' particularly, of many sorts of corn to feed cattle.

79. *Quando . . . sinus:* a metaphorical allusion to the sail of a ship when expanded to the wind, the centre of which is called *sinus*, 'the bosom.' 'When did avarice spread itself so extensively?'

80. *Alea:* 'the die,' a chief instrument of gaming; put here, by *Metonymy*, for 'gaming' itself.

81. *Hos anĭmos: habuit,* understood; *anĭmus* signifies here 'spirit;' 'when was gambling carried on with such spirit?'—*Neque . . . arcâ:* gaming is carried to such an extent that they are not content to play for what can be carried in their purses, but they stake whole chests of money at a time.

83. *Illic:* 'there, among the gamesters.'—*Dispensatōre . . . armigĕro:* the *armigĕri* were servants, who followed their masters bearing their arms, when they went to battle. 'The steward being armour-bearer,' that is, carrying for their masters money and every thing necessary for gambling.

84. *Simplexne furor:* 'is it not more than madness?'—*Sestertia centum:* 'a hundred thousand Sestertii:' about $3570. See Adam's Lat. Gram. p. 289.

85. *Horrenti:* 'shivering with cold.'—*Reddĕre:* for the simple *dare.*—He here censures those gamblers, who had rather lose an immense sum, than supply their families with the necessaries of life.

86. *Quis totĭdem:* sc. *avus.*—*Quis . . . avus:* 'which of our ancestors ever supped in private on seven dishes.' The ancient Roman nobles, to display their munificence, were in the habit of giving costly entertainments to their friends and dependants: but the rich men of latter times excluded them and sat down to sumptuous entertainments, provided for themselves alone.

87. *Sportŭla:* this was 'a little basket' or pannier, made of a kind of broom, called *sportum.* According to Suetonius, Nero forbade clients to be introduced to the entertainments of the rich, as had been the custom among the ancients, but ordered, that a dole of victuals or money might be distributed to them, in little baskets, at the outer gate.

88. *Parva:* as containing only a trifle of one hundred farthings.—*Turbæ . . . togātæ:* the common people were called *turba togāta,* from the gowns (*toga*) they wore.

89. *Ille:* the steward of the rich man, who distributed the dole.—*Et trepĭdat:* lest the dole should be given to an impostor.

91. *Agnĭtus:* 'recognized as one of the clients.'

92. *Ipsos Trojugĕnas:* 'the very descendants of Ænēas.' The poet now inveighs against many of the Roman nobility, who were so mean as to scramble among the poor for these donations. The word *ipsos* makes the sarcasm the stronger.

93. *Prætōri:* the *prætor* was the chief magistrate of the city, and had the power of judging matters of law between the citizens.—*Tribūno:* the *tribunes,* at their first institution, were two, afterwards ten, and were defenders of the liberties of the people against the encroachments of the nobles. Juvenal satirically represents the chief officers of the city as crying to be first served out of the *sportŭla.*

94. *Libertīnus:* 'an enfranchised slave.'

96. *Natus . . . Euphrātem:* the *Euphrātes,* a river of Mesopotamia, running through Babylon. From this part of the world many slaves were carried to Rome; the *freed-man,* therefore, acknowledges himself of a servile condition.—*Molles . . . fenestræ:* slaves, from

the eastern countries, had their ears bored as a mark of servitude, and hung with ear-rings: the epithet *molles* may imply, that this custom was considered at Rome a mark of effeminacy; or *molles in aure fenestræ* may, by the figure *Hypallăge*, be put for *molli in aure fenestra.*

97. *Sed . . . parant:* 'but my fine warehouses bring me in 400 sestertia,'—this was equal to a knight's estate.

98. *Purpŭra:* 'the purple robes of the nobility.'

99. *Laurenti . . . Corvīnus:* one of the noble family of the *Corvīni*, but so reduced, that he was obliged to keep sheep, as a hired shepherd, at Laurentum, a town of ancient Latium, in which were extensive pastures.

101. *Pallante: Pallas* was a freed-man of Claudius.—*Licīnis:* the name of several rich men, particularly of a freed-man of Augustus: and of Licinius Crassus, surnamed *Dives.*—*Exspectent . . . tribūni:* the words of the poet indignant at the arrogance of these upstarts.

102. *Sacro . . . honōri:* 'the sacred office of tribune:' if any one injured a tribune, his life was devoted to Jupiter, and his family were sold at the temple of Ceres.

103. *Pedĭbus . . . albis:* the naked feet of foreign slaves, offered for sale, were whitened with chalk.

105. *Funesta:* 'destructive,' as being the source of unnumbered evils.

108. *Salutāto . . . nido:* 'and *the temple of* Concord, which chatters, the *storks*' nest being visited.' The temple of Concord was erected by Tiberius, at the request of his mother Livia. About this temple, storks and other birds were in the habit of building their nests. What the poet says, alludes to the chattering noise made by these birds, when the old ones revisited their nests, after having been out in quest of food for their young. Commentators remark that Concord was worshipped under the form of a stork, being very easily tamed, and that the flight of these birds was considered a peaceful omen. Some understand the bustle of the Senate hurrying into this temple where they held their meetings. Others think, the poet satirically intimates, that this building was already in ruins and inhabited only by birds.

109. *Summus honor:* 'the highest honor,' that is, 'people of the highest rank.'

110. *Rationĭbus:* 'to their yearly income.'

111. *Comĭtes:* 'the clients.'—*Hinc:* 'from hence,' that is, from the dole they receive.

112. *Fumusque domi:* 'the smoke of the house;' satirically for the 'green wood,' which the poor were compelled to buy, as being the cheapest, and which filled their houses with an abundance of smoke.—*Densissĭma . . . lectĭca:* 'a very thick crowd of litters.'

113. *Quadrantes:* the *quadrans* was the fourth part of an *as*, worth about one third of a cent; a hundred of these were put into the *Sportŭla* or dole-basket.—*Sequĭtur . . . uxor:* the husband carries about his sick wife to claim her share.

115. *Hic . . . sellam:* another brings an empty litter.

117. *Galla . . . est:* addressed by the husband to the dole distributor.

118. *Profer . . . caput:* 'put your head out of the litter,' that I may see if you are there; says the dispenser of the dole.—*Noli . . . quiescit:* the answer of the husband.

119. *Ipse dies:* the poet, having satirized the avarice of the higher sort, now ridicules the idle manner, in which they spent their time.

120. *Sportŭla:* sc. *petĭtur.*—*Forum:* the place, where courts of justice were held: the 'third forum' is meant, which was built by Augustus, and adorned with an ivory statue of Apollo, called here *juris perĭtus*, from the constant pleadings of the lawyers.

121. *Triumphāles:* the statues of eminent persons, who had triumphed over the enemies of the state; these were placed in the *forum* of Augustus and in other public parts of the city.

122. *Arăbarches:* 'Arabian prefect;' Pompey is thus called by Cicero, but some infamous person is here alluded to, who had been prefect over Arabia, and had by extortion returned to Rome with great riches, and in consequence of his wealth a statue was erected to him, as to the Egyptian mentioned in this verse, who is supposed by some to have been in a similar situation in Egypt.

127. *Rex horum:* 'the patron of these clients;' *rex* not only signifies a king, but any great or rich man.—*Vacuis . . . jacēbat:* the Romans, at their meals, lay on couches; several of these couches are here supposed to be placed round the table formerly occupied by the friends and clients of the rich man, but they are now vacant; the selfish glutton alone partakes of the splendid entertainment.

128. *Orbĭbus:* dishes, which were circular.

129. *Unâ . . . mensâ:* 'at a single meal.'

130. *Parasitus:* from παρὰ, near, and σῖτος, food: parasites were a kind of jesters and flatterers, who were often invited to the entertainments of the rich. The rich men had now become so mean and avaricious, that they did not invite even a parasite to flatter and divert them. —*Sed quis:* 'but who, even a parasite?'

131. *Totos . . . apros:* 'whole boars at a time;' the wild boar, particularly the Tuscan, was considered a very great luxury: the poet speaks as if boars were made and produced for no other purpose, than convivial entertainments.

134. *Crudum pavōnem:* 'an undigested peacock.'—*Balnea:* it was customary to bathe before meals, the contrary was thought unwholesome.

135. *Hinc:* from gluttony, &c.—stomachs overloaded with undigested food.—*Intestāta senectus:* i. e. old gluttons so suddenly taken off, that they had not time to make their wills.

137. *Ducĭtur:* sc. *ad bustum:* is carried forth to burial.—*Irātis:* because you died without a will, and consequently left them nothing.

139. *Minōres:* 'descendants.'

140. *Omne . . . stetit:* 'every kind of villany has long since arrived at its highest pitch.'—*In præcipĭti:* a metaphor taken from a high mountain or tower.—*Utĕre . . . sinus:* a metaphor taken from sailors; 'then, Satire, hoist thy sails, spread all thy canvass.'

141. *Dicas . . . arēnâ:* here the poet imagines himself interrupted by some friend, dissuading him from writing satire.

142. *Priōrum:* sc. *poētārum:* alluding to Lucilius, Horace, Varro, and other Satirists of former times, who were permitted openly to satirize the prevailing vices of their day.

143. *Flagrante:* 'inflamed with satiric rage.'

144. *Simplicĭtas:* the open and unmasked manner of writing.—*Cujus . . . nomen:* it is hardly safe to mention now the liberty of the old writers.

145. *Mucius: Titus Mucius Albutius,* was openly and severely satirized by *Lucilius;* but in those days of liberty, no ill consequences were apprehended.

146. *Pone Tigellīnum:* 'mention Tigellīnus in your satires,' and your destruction will be certain. Tigellinus was an infamous favorite of Nero and Galba.—*Tædâ . . . illâ:* 'you will blaze in that torch;' you will be wrapped round with pitch and tow, and set on fire like a torch.

Nero, after having set fire to the city, laid the blame on the Christians, and in this manner burned many of them.

147. *Quâ:* i. e. in the amphitheatre.—*Stantes:* 'in an erect posture,' being fastened to a stake.—*Fixo:* the point of a sword or other sharp instrument was placed against the neck of the criminal to oblige him to keep his head in an erect posture.

148. *Latum . . . arĕnâ:* 'you draw a wide furrow in the midst of the sand.' You plough the barren sand, which yields nothing; i. e. you expose your life in attacking Tigellinus or any other infamous character, but you do no good—your labour is all in vain. This is the explanation of the line according to the reading adopted in the text (*dedūcis:*) but *dedūcit* or *dedūcet* are found in most editions: commentators endeavour to explain these readings in various ways, but none of them are satisfactory.

149. *Qui . . . nos:* this is the indignant answer of the poet to his friend, who advises him not to write satire.—*Qui patruis:* Tigellīnus is probably here meant, who poisoned three uncles, that he might obtain their property.—*Aconīta:* the extract of the poisonous herb, *wolfsbane,* used also, as here, for any poison whatever.

150. *Pensilĭbus plumis:* it was a great luxury to have a mattress and pillow stuffed with feathers, on which the great man reclined in his sedan: hence the term *pensilĭbus,* 'hanging in the air,' is applied to *plumis,* as being in the sedan, which hung in the air, as it was carried along by the bearers.

151. *Quum . . . pœnĭtet:* the poet's friend now continues his advice.

152. *Accusātor . . . est:* there will be an accuser of him, who shall only say, 'That is the man.'

154. *Committas:* 'you may match in battle.'—*Nulli . . . Achilles:* 'the history of Achilles slain by Paris will offend no one.'

155. *Quæsītus Hylas:* by Hercules, who had lost him.—*Urnamque sequūtus:* having fallen into the fountain after his pitcher. See Class. Dict.

156. *Ardens:* 'burning with satiric rage.'

157. *Infremuit:* a metaphor from the roaring of a lion.—*Rubet:* reddens with anger and shame.—*Frigĭda . . . criminĭbus:* 'chilled with horror at his guilt.'

159. *Indè:* i. e. from the reprehension of their guilt.—*Iræ et lacrўmæ:* anger at the satirist; tears at the exposure of their crimes.—*Tecum . . . tubas:* 'weigh well, therefore, in your mind,' says the adviser

and friend, 'these admonitions, before you sound the trumpet,' and make the charge upon the guilty.

160. *Duelli:* for *prælii; duellum* is properly a fight between *two*.

161. *Experiar . . . Latinâ:* well, says Juvenal, since satirizing the living is attended with so much danger, I will try how far I may be allowed to satirize the dead. He therefore lashes the vicious of his own day under the names of persons long before dead.

162. *Tegĭtur cinis:* it was customary, at this time, at Rome, to burn the bodies of the dead and to place the ashes in funereal urns.—*Flaminiâ . . . Latinâ:* the Flaminian and Latin ways were remarkable for having on them the urns and monuments of many noble Romans. Hence originated the use of *siste viātor* on monuments and tombs. The *Flaminian* took its name from C. Flaminius, who paved it; the other was called the *Latin*, because it commenced at the Latin gate and led to Sinuessa, the most remote of the towns of Latium. It was ordered by the law of the twelve tables, that no person should be buried within the walls of the city; hence the urns of the great were buried, and their monuments erected on these celebrated roads or ways.

SATIRE II.

This Satire contains an animated and severe attack upon the hypocrisy of philosophers and priests, and the effeminacy of military officers and magistrates; it exposes their ignorance, profligacy, and impiety, with just severity.

1. *Sauromătæ:* '*the Sauromătæ*,' or 'Sarmatians,' were a barbarous people, residing in the northern parts of Europe and Asia.—*Glaciālem oceănum:* the northern ocean, which was always frozen.—The poet intimates, that he wishes to leave Rome and retire even to the most inhospitable regions, when he hears hypocrites talking in praise of morality.

3. *Curios:* the Curian family was honoured at Rome, on account of *M. Curius Dentātus*, who was thrice consul, and remarkable for his courage, honesty, and frugality.—*Bacchanalia vivunt:* 'live like the votaries of Bacchus.' *Bacchanalia*, a Græcism for *Bacchanalĭter*.

4. *Indocti:* their pretensions to learning are as vain, as to virtue and morality.—*Plena . . . gypso:* 'every corner filled with busts.' *Gypsum* signifies any kind of plaster, of which images and busts were made

5. *Chrysippi:* Chrysippus was a Stoic philosopher, a disciple of Zeno, and a celebrated logician.

6. *Aristotĕlem simĭlem vel Pittăcon:* 'an image resembling Aristotle or Pittăcus.'

7. *Archety̆pos . . . Cleanthas:* 'original images of Cleanthes.' Those, which were done from the life, were called *archety̆pi*, from ἀρχὴ, beginning, and τύπος, form.

8. *Fronti:* 'the outward appearance.'

9. *Tristĭbus obscœnis:* hypocrites, grave as to their outward appearance, but within full of the most horrid obscenities, which they practise in secret.—*Castĭgas turpia:* 'dost *thou* censure these crimes in others,' when thou art thyself as vile as they?

10. *Loripĕdem . . . albus:* these proverbial expressions show the impudence and folly of those persons, who censure others, for the vices which they practise themselves.

11. *Gracchos:* two brothers, Caius and Tiberius, tribunes of the people, who caused great disturbances on their introducing the Agrarian law. See Class. Dict.

13. *Verri:* Verres was a prætor in Sicily, and was condemned and banished for plundering that province.—*Milōni:* Milo slew Clodius, and was unsuccessfully defended by Cicero.

15. *Tabŭlam Sullæ:* Sulla or Sylla was a noble Roman of the family of the Scipios. He was very cruel and first set up tables of proscription, by which many Romans were put to death.—*Discipŭli tres:* the triumvirs, Augustus, Antony, and Lepĭdus, who followed the example of Sulla, and are therefore called his *disciples* in cruelty and murder.

16. *Tragĭco . . . concubĭtu:* 'tragical intrigue.'—*Adulter:* Domitian.

17. *Revocābat:* 'was reviving.'—At the very time, when Domitian was carrying on an intrigue with his niece Julia, he was reviving the severe laws of Julius Cæsar against adultery.

19. *Vitia ultĭma:* for *vitiōsi ultĭmi;* the abstract for the concrete.

22. *Lex Julia:* against adultery and lewdness.

25. *Tertius . . . Cato:* there were *two* eminent persons of this name. *Cato Censorĭnus*, remarkable for his gravity and strict discipline, while he was censor; and *Cato Uticensis*, a rigid moralist, who slew himself at Utĭca, after Cæsar had conquered Pompey: to these, says Lauronia,

continuing her irony, heaven has added *a third Cato*, by sending us so severe a moralist as thou art.

26. *Opobalsăma:* this was some kind of perfumery, used by the effeminate among the Romans.

28. *Leges ac jura:* 'statutes and laws.'

29. *Scatinia:* this was a law against unnatural lust.

30. *Faciunt hi plura:* they far outdo the other sex in things, worthy of reprehension.

31. *Junctæ . . . phalanges:* a metaphor, taken from the Roman manner of engaging. A *phalanx* properly signifies a disposition to attack the enemy by the infantry, with every man's shield so close to another's, as to unite and make a sort of impenetrable wall. This is said to have been first invented by the Macedonians: *phalanx* is therefore to be considered as a Macedonian word.

34. *Nunquid . . . causas:* 'do we plead causes;'—do we women usurp the province of the men?

36. *Coliphia:* 'wrestlers diet.' The *coliphium* was a kind of dry diet, which wrestlers used, to make them strong and firm fleshed.

37. *Vos . . . vellĕra:* you have become so effeminate as to forsake manly exercises and addict yourselves to employments, fit only for women.—*Lanam trahitis;* 'you card wool.'—*Calăthis:* the *calăthi* were little osier or wicker baskets, in which the women used to carry to their employers the work, they had finished.

39. *Penelŏpe:* the wife of Ulysses. See Class. Dict.—*Arachne:* Arachne was a Lydian damsel, very skilful in spinning and weaving. She is fabled to have contended with Minerva; but having been conquered, she hanged herself, and was, by that goddess, changed into a spider.

40. *Horrĭda . . . pellex:* 'a dirty harlot.'—*Codĭce:* 'on a log of wood.' Mistresses of families, says the old scholiast, if they became jealous of their female slaves, used, by way of punishment, to fasten them to a large log of wood before the door, and keep them at incessant labour.

41. *Cur . . . liberto:* 'why Hister made his freed-man his sole heir.'

42. *Puellæ:* 'to his young wife.'

44. *Tu . . . cylindros:* this apostrophe may be supposed to be addressed to some unmarried woman, who is standing by. It may be paraphrased thus: "you hear what you are to expect: I advise such of you, as wish to be rich, to marry and keep your husbands' secrets."—

Cylindros: these were precious stones of an oblong and round form, which the ladies wore, suspended from their ears. Here the word seems to signify all kinds of gems.

46. *Dat . . . columbas:* men, who, like ravens and other birds of prey, are full of mischief and vice, are yet excused: but women, comparatively, harmless as doves, when they chance to err, hear of nothing but punishment.

47. *Canentem:* 'proclaiming aloud.'

48. *Stoicidæ:* 'Stoicides.' This word seems to have been framed for the occasion, with a feminine ending, the better to suit the characters and to intimate the effeminacy of these pretended Stoics.

50. *Cretice:* *Creticus* was descended from the family of that Metellus, who was called *Creticus*, from the conquest of *Crete*.

51. *Procŭlas et Pollitas:* the names of particular women, who were condemned, under the Julian law, for incontinence, but were so well known, as to stand here for lewd women in general. The magistrate Creticus could condemn such women as these, when brought to trial before him, while he, by his immodest dress, shewed himself worse than they

51. *Labulla . . . Carfinia:* notorious adulteresses.

52. *Talem . . . togam:* these women, bad as they are, would not appear in such a dress as their judge now wears: or this may more probably allude to the custom of obliging women, convicted of adultery, to pull off the *stola* or woman's garment, and put on the *toga* or man's garment, which stigmatized them as infamous; but even this was not so infamous as the transparent dress of the judge.

54. *Agas:* 'administer justice.'

55. *En . . . arātris:* the poet here supposes some of the old, hardy, and brave Romans, recently victorious, and covered with fresh wounds, (*crudis vulneribus,*) rough mountaineers, who had left their ploughs to fight their country's battles, to have arrived at Rome and to have found so effeminate a judge upon the bench.

58. *Quid non proclāmes:* 'What would you not exclaim,' O victorious and venerable people?

61. *Dedit . . . labem:* you owe all this effeminacy to the company you have kept; by this you have been infected.

64. *Uva . . . ab uvâ:* a proverbial expression from the ripening of the black grape, which has a blue or livid colour: the grapes do not assume this hue all at once, but one after the other; which the vulgar sup-

posed was owing to the grapes looking upon each other, and thus contracting the same colour.

A proverbial expression of a similar kind is found in many languages. "One plum gets colour by looking at another" is said to be a common phrase in Persia, to signify the propagation of an opinion, custom, &c.

66. *Accipient te:* the poet now exposes a set of unnatural wretches, who, in imitation of women, celebrated the mysteries of the *Bona Dea* or *Good Goddess*, who was a Roman lady, the wife of one Faunus, and famous for her chastity; after her death she was consecrated. Sacrifices were performed to her only by night and secretly; to her was sacrificed a sow pig. At these rites none but women were admitted.

At the new institution, of which the poet is now speaking, no females were admitted.

68. *Monilia:* 'necklaces;' these were peculiar to females; but the wretches, spoken of here, assumed not only the dresses and ornaments of females, but also, that they might resemble women as much as possible, went through the same rites and ceremonies.

70. *Magno cratēre:* 'a large goblet,' out of which they poured libations.—*More sinistro:* 'by a perverted custom,' they exclude all women from these ceremonies, as men were excluded from the rites and mysteries of 'the Good Goddess.' So that the proceedings of these men were an utter perversion of the female rites.

73. *Nullo . . . cornu:* at the sacrifices of the *Bona Dea*, it was usual for some of the women to make a lamentable noise (*gemit*) with a horn. The male worshippers had no women among them for this purpose.—*Nullo tibicĭna cornu* is put, by the figure *Hypallăge*, for *nulla tibicina cornu*.

74. *Secrētâ . . . tædâ:* 'by private torchlight.'

75. *Cecropiam . . . Cotytto: Cotytto* was a courtezan, worshipped by night at Athens, a city of Greece, whose first king and founder was Cecrops, as the *Bona Dea* was at Rome. The Baptæ were her priests, and so called from βάπτειν, to wash, because the priests bathed themselves in the most effeminate manner.—*Lassāre:* the priests are said to weary the goddess, on account of the length of their infamous rites, and the multiplicity of their numerous acts of impurity.

76. *Ille . . . acu:* it was customary at Rome for the ladies to paint both their eyebrows and eyes: the first was done with a black composition made of *soot and water;* a *needle* or *bodkin* was wetted with

this composition, and drawn obliquely over or along the *eyebrows;* in this way they *lengthened* the eyebrow, which was esteemed a great beauty. This was imitated by the wretches, whom the poet mentions, that they might appear more like women.

77. *Pingit . . . ocŭlos:* this was another practice of the women, to paint their eyes.

78. *Vitreo . . . Priāpo:* 'out of a glass Priapus.'

79. *Reticŭlum:* 'a net or caul,' used by females, for enclosing the hair behind.

80. *Scutulāta:* garments of silk, wherein are wrought round figures like cobwebs, worn by women.—*Galbăna rasa:* 'smooth grass colored vests;' or, according to Ainsworth, *Galbăna* means *white.*—*Rasa:* 'shorn of the pile,' i. e. 'smooth.'

81. *Per Junōnem:* women swore by Juno; men by Jupĭter, Hercŭles, &c. The manners of the masters were copied by the servants.

82. *Ille . . . Othōnis:* the poet, in this passage, with great humour, parodies, in derision of the effeminate Otho and others of a similar character, some passages of Virgil; first, where the word *gestāmen* is used, as descriptive of the shield of Abas. Æneid III. 286.

Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, &c.

And again in Æn. VII. 246, Virgil, speaking of the ornaments which Priam wore, when he sat in public among his subjects, as their prince and lawgiver, says:—

Hoc Priami gestamen erat, &c.

In imitation of these passages Juvenal calls Otho's mirror, *pathĭci gestāmen Othōnis,* 'the shield of pathic Otho.'

83. *Actŏris . . . spolium:* alluding to Virgil, Æn. XII. 93, 94, where Turnus arms himself with a spear, which he had taken from *Actor*, one of the *Auruncian* chiefs.

Juvenal seems to insinuate that this wretch rejoiced as much in the possession of Otho's mirror, as Turnus did in having the spear of the brave Actor.

84. *Tolli vexilla:* this was the signal for an engagement.

85. *Res . . . belli:* a subject worthy of being recorded, that among the warlike baggage of a commander in chief, in a civil war, was found a mirror! This civil war was between Otho and Vitellius, the latter

of which persons was set up by the German soldiers for Emperor, and at last succeeded.

89. *Spolium* . . . *Palātī*: 'the sceptre of the world;' i. e. the peaceable and sole possession of the Emperor's palace.

90. *Et* . . . *panem*: the Roman ladies used a sort of bread or paste, wet in asses milk, which they pressed, and spread with their fingers on the face to cover it from the air, and thus preserve the complexion; this was practised by the Emperor Otho.

93. *Hīc nullus*: Juvenal, having censured the effeminacy of their actions and dress, now attacks their manner of conversation at their sacrificial feasts.—*Mensæ*: the table, where they feasted on their sacrifices, which, every where else, was considered sacred.

94. *Hic* . . . *libertas*: i. e. they indulge themselves in all kinds of filthy conversation, like the priests of Cybĕle, who displayed all manner of obscenity, both in word and deed, before the image of their goddess.

96. *Magni guttŭris*: 'of uncommon gluttony.'

97. *Conducendusque magister*: if any one is desirous of being taught the science of gluttony and beastly sensuality, let him hire such a fellow as this to be his instructer.

98. *Phrygio* . . . *more*: 'after the Phrygian fashion;' i. e. after the manner of the *Galli* or priests of Cybĕle.

99. *Supervacuam* . . . *carnem*: 'their superfluous flesh.'

100. *Quadringenta* . . . *sestertia*: 400 *sestertia*, or 400000, *sestertii*, about $14280.—*Gracchus*: it is probable that no particular person is here intended.

101. *Cornicĭni* . . . *ære*: the Romans used only wind instruments of music in the army: the two principal ones were *cornu*, the horn, bent almost round; and *tuba*, the trumpet, straight, *recto ære*.

102. *Signātæ tabŭlæ*: 'the marriage contract is signed.'—*Felicĭter*: a form of congratulation, particularly used on nuptial occasions.

103. *Nova nupta*: as *Sporus* was given in marriage to *Nero*, so *Gracchus* to this *trumpeter*: *Gracchus* is humorously called *nova nupta* in the feminine gender.—*Marīti*: of the trumpeter, who had now become the husband of Gracchus.

104. *Censōre* . . . *nobis*: 'do we need a censor (to correct,) or an aruspex (to expiate these crimes)?

107. *Segmenta*: *segmentum* was a female ornament, worn only by matrons, which some suppose to have been a kind of 'necklace;' but

others, more properly, 'an embroidered riband;' or 'a purple fringe,' sewed to the clothes.—*Longos habĭtus:* the *stola* or 'matron's gown,' which extended to the feet.—*Flammea:* these were 'red or flame-coloured veils,' which were thrown over the face of the bride.

108. *Arcāno . . . ancilĭbus:* this alludes to the sacred *shields* and *images* of Mars, which were carried in solemn procession through the city: a thong or leather strap was so contrived, that, by pulling it, the image nodded its head to the great amazement and joy of the people.

109. *Pater Urbis:* Mars, the supposed father of Romulus, the founder of Rome.

111. *Urtĭca:* literally 'a nettle,' but by Metonymy it signifies 'lewdness.'

112. *Tradĭtur:* 'is given in marriage.'

114. *Patri:* Jupĭter.—*Vade . . . neglĭgis:* if you are unconcerned at these atrocious crimes and show no displeasure, you may as well quit us at once.—*Cede:* for *discēde.*—*Sevēri . . . campi:* the *Campus Martius*, called *sevēri* in allusion to the severe conflicts and exercises there exhibited.

115. *Officium:* to satirize the more severely these male-marriages, a conversation between two persons on this subject is introduced. The word *officium*, *nuptiāle* being understood, is peculiarly relative to marriage.

118. *Liceat modò vivĕre:* these seem to be the words of Juvenal.

119. *In acta referri:* 'to be reported in the public registers.'

121. *Partu . . . marĭtos:* barrenness was a frequent cause of divorce.

125. *Luperco:* the *Luperci* were priests of Pan, who, at the festival of the *Lupercalia*, celebrated in the month of February, ran about the streets, lashing with a leather thong all they met: the women, so far from avoiding these blows, held out the palms of their hands to receive them, supposing that they would thereby be rendered prolific.

126. *Vicit et hoc:* yet these monstrous acts can bear no comparison with the meanness and absurdity of Gracchus, a Roman nobleman, exhibiting himself as a gladiator.

One class of gladiators was called *retiarii:* the *retiarius* was *dressed in a short tunic (tunicāti)*, but wore nothing on his head; in his left hand he bore *a three pointed lance (fuscina* or *tridens)*, and in his right hand a net *(rete)*, with which he attempted to entangle his adversary by casting it over his head, and suddenly drawing it together, and then with

his lance he usually slew him. If he missed his aim, by either throwing the net too short or too far, he instantly fled and endeavored to prepare his net for a second throw, while his antagonist swiftly pursued, to prevent his design, by slaying him.

The gladiator, opposed to the *retiarius*, was called *mirmillo*, from μορμύρος a fish, or *sequutor*, because he pursued the *retiarius*, if the latter missed his aim. The *mirmillo* had the image of a fish upon his helmet, and was armed, like a Gaul, with a buckler and a hooked sword or cutlass.

127. *Lustravitque fugâ*: this intimates the flight of Gracchus, the *retiarius*, from the *mirmillo*.—*Mediam . . . arēnam*: 'the middle of the amphitheatre,' which was strewed with sand.

130. *Podium*: from πούς, a foot, that part of the theatre next the *arēna*, where the nobles sat; it projected in form something like the shape of a foot.

132. *Esse alĭquid*: the poet now proceeds to trace all the forementioned crimes to their true source, the contempt of religion and disbelief in a future state of rewards and punishments.

133. *Contum*: *contus* is a long pole or staff, shod with iron at the bottom, to push on small vessels in the water. Juvenal here alludes to Charon.

135. *Qui . . . lavantur*: the *quadrans*, which was made of brass, equal in value to about one third of a cent, was paid, by the common people, to the keeper of the bath. Children, under four years of age, were either not carried to the baths or nothing was paid for the privilege of bathing.

136. *Curius*: *Curius Dentātus*, thrice consul and remarkable for his courage, honesty, and frugality.—What does Curius now think, who is enjoying the rewards of his virtue in Elysium?—*Ambo Scipiădæ*: *Scipio Africānus Major*, who conquered Hannibal; and *Scipio Africānus Minor*, who conquered Numantia and Carthage.

137. *Fabricius*: the one that conquered Pyrrhus.

138. *Cremĕræ legio*: 'the legion of Cremĕra,' i. e. 'the three hundred Fabii,' who were, with the exception of one, all slain by the Vejentes, near the river Cremĕra.—*Cannis*: *Cannæ* was an obscure village in Apulia, rendered famous by a signal defeat of the Romans by Hannibal.

139. *Tot bellŏrum anĭmæ:* 'so many warlike souls.'—*Quoties hinc:* when the spirit of such a wretch, as has been described, leaves the world and arrives among these venerable shades, they would consider themselves contaminated.

141. *Sulfŭra cum tædis:* sulphur and torches, made of the wood of the unctuous pine tree, were used in purifications.—*Humĭda laurus:* the Romans also used a laurel-branch, dipped in water, with which they sprinkled the persons or things to be purified.

142. *Illuc:* to the world of spirits.

143. *Juvernæ:* 'Ireland.'

144. *Orcădas:* 'the Orcădes,' now 'Orkney islands,' to the north of Scotland, were added to the Roman empire by the Emperor Claudius.—*Minĭmâ... Britannos:* in Britain, at the summer solstice, the nights are very short; scarce any in the most northern parts.

145. *Sed quæ... vicĭmus:* the abominations, which are committed at Rome, are not to be found amongst the people, whom we have conquered.

SATIRE III.

Umbricius, an Aruspex, and a friend of Juvenal, disgusted at the prevalence of vice, and total disregard of unassuming virtue, is introduced on the point of quitting Rome for Cumæ. The Poet accompanies him some little way from the city, when the honest exile, no longer able to suppress his indignation, acquaints him with the causes of his retirement.

What he says may be arranged under the following heads,—that Flattery and Vice are the only thriving arts at Rome; that in these, particularly the first, foreigners have a manifest superiority over the natives and consequently engross all favour; that the poor are universally exposed to scorn and insult; that the general habits of extravagance render it difficult for them to subsist; and that a crowded capital subjects them to numberless inconveniences unknown in the country: he then again adverts to the peculiar sufferings of the poorer citizens from the want of a well regulated police; these he illustrates by a variety of examples, and concludes in a strain of pathos and beauty, which winds up the whole with singular effect.

This Satire is imitated by Smollet in his description of London and Bath, &c.

1. *Digressu vetĕris . . . amīci:* 'at the departure of an old friend;' i. e. Umbricius.

2. *Vacuis . . . Cumis: Cumæ*, a maritime city of Campania, not far from Puteŏli, and famous for the cave and shrine of the *Cumæan Sibyl.* The poet calls it *empty (vacuis)* in comparison with the populousness of Rome.

3. *Unum Sibyllæ:* Umbricius was now about *bestowing* himself as a *citizen* to *Cumæ*, in taking up his residence there.

4. *Janua Baiārum:* passengers from Rome to Baiæ, (a delightful city of Campania, celebrated for its warm springs, and frequented by the nobility of Rome, many of whom had villas there for their summer residence,) were obliged to pass through Cumæ: they went in on one side and came out on the other, as through a *gate.*—*Gratum . . . secessûs:* the *shore* from Cumæ, to Baiæ was exceedingly *pleasant* and calculated for the most *agreeable retirement.* Baiæ forms part of the bay of Naples.

5. *Prochy̆tam:* a small rugged island in the Tyrrhenian sea, near the Cape of Misēnum, rugged and desert.—*Subūræ:* Subūra was one of the principal streets of Rome, but frequented by the vulgar.

6. *Nam quid . . . poĕtas:* i. e. what place in the world is there so *wretched* and *desert*, that it would not be better to live there than at Rome?

7. *Lapsus tectōrum:* 'falling of houses,' owing to the little care taken of old and ruinous buildings.

10. *Tota domus:* i. e. his family and furniture. Juvenal insinuates the poverty and frugality of his friend Umbricius, whose entire household furniture was packed up in a single waggon.

11. *Substĭtit:* we must imagine that Umbricius, attended by Juvenal, walked out before the waggon, and having gone to a certain distance *stood still* to wait the arrival of the vehicle. Here he tells the poet his various reasons for leaving Rome, which are so many strokes of the keenest satire upon the vices and follies of its inhabitants.—*Vetĕres arcus:* the ancient triumphal arches of Romŭlus; or those erected to the memory of the Horatii; or perhaps the old arches of the aqueducts might here be meant.—*Madĭdamque Capēnam: Capēna* was one of the gates of the city that led to *Capua:* it was also called *Fontinālis* from the vast number of springs and aqueducts near it, and hence the epithet *madĭdam.*

12. *Hic:* in a grove near the gate *Capĕna.*—*Numa*: *Pompilius*, the successor of Romulus.—*Nocturnæ . . . amicæ:* Numa, the more strongly to recommend his laws and instil into the Romans a reverence for religion, persuaded them, that he made nightly appointments with the goddess *Egeria*, (whom Juvenal humourously calls his *nocturnal mistress*, as if describing an intrigue,) and that from her mouth he received his whole form of government. In the grove, where they met, was a temple sacred to the Muses and to this goddess, whose fountain watered the grove; for it is fabled, that she wept herself into a fountain from grief at the death of Numa.

The fountain, grove, and temple were let out at a yearly rent to the *Jews*, who together with the Christians were banished from the city by Domitian.

13. *Delūbra:* the difference between *templum* and *delubrum* is, that the former is sacred to *one* god only; the latter includes under one roof shrines and altars to *many* divinities.

14. *Cophĭnus . . . supellex:* the Jews were so poor at this time, that their only *furniture* was a *basket and hay*. In these baskets, formed of osiers, they carried their provisions, and made use of wisps of hay, to stow them the better, and prevent the contents from falling through the interstices.

15. *Omnis . . . arbor:* the grove being let out to the Jews, every tree may be said to bring in a *rent* to the avaricious people.—*Mendĭcat silva:* 'the wood begs;' i. e. 'the Jews, the inhabitants of the wood.'

17. *Vallem Egeriæ:* 'the vale of Egeria,' the Aricinian grove, where the goddess was worshipped.

18. *Dissimĭles veris:* 'unlike natural caves,' as being now profaned with artificial ornaments and robbed of their natural simplicity.

19. *Numen aquæ:* every fountain was supposed to have a particular divinity, who presided over its waters.—*Virĭdi . . . tophum:* if, in place of having the water enclosed with *marble* and other ornaments, it were adorned with its natural border of *never-dying grass*, and *rude sand stone* (*tophum*).

21. *Hic:* here, where they stopped, Umbricius addresses our poet.

22. *Nulla . . . labōrum:* 'no profit nor encouragement for industry.'

23. *Res . . . est:* 'my property is less to-day than it was yesterday.'—*Eădem . . . detĕret . . . alĭquid:* this same poor pittance will decrease to-morrow,—will be *wearing away* something from the little,

that is left to-day.—*Detĕret:* a metaphor taken from the action of the file.

24. *Illuc . . . alas:* i. e. to *Cumæ*, where *Dædălus* alighted after his flight from Crete.

26. *Prima et recta:* 'fresh and upright:' while old age appears in its first stage; the ancients supposed, that old age commenced about the forty-sixth year.

27. *Dum . . . torqueat:* 'while Lachĕsis has remaining some portion of my vital thread to spin.'—The *Parcæ* or Destinies were three, *Clotho, Lachĕsis, and Atrŏpos;* the first held the distaff, the second drew out and spun the thread, which the last cut off, when finished.

29. *Artorius . . . et Catŭlus:* these were two informers, who, from very low life, had raised themselves to affluent circumstances, by all kinds of meanness and villany.

31. *Quis . . . facĭle est:* either on account of their acquired wealth, or their avarice. We are to understand publicans and farmers of the revenue; men, who would undertake any thing for gain.—*Ædem:* temples, theatres, &c. the building of which they contracted for.—*Flumĭna:* this may mean *fisheries*, by hiring which they monopolized them, so as to distress others, and enrich themselves; or the *carriage* of goods upon the rivers, for which a toll was paid; or the *cleaning* of the beds of *rivers*, for which they contracted.—*Portus: harbours* to be repaired; or *port duties*, which were farmed to them to the great public prejudice; or the *ports* themselves, which brought them in much gain, for the station of ships.

32. *Siccandam eluviem:* 'common sewers to be cleaned and emptied.'—*Busta:* the places, where dead bodies were burned.

33. *Et . . . hastâ:* these fellows sometimes were sellers of slaves, which they purchased, and then sold at auction.—*Domĭnâ hastâ:* a *spear* was the ensign of power, and signified, that an auction was held by legal authority, when set up in the *forum:* the poet calls it *domĭnâ*, as presiding over the sale, ruling the disposal of the persons or things sold.

34. *Hi cornicĭnes: Artorius* and *Catŭlus*, not long before, were *horn blowers* to some strolling company of gladiators, stage-players, or the like.—*Municipālis arĕnæ: municipium* was a *town corporate*, which had laws of its own, and yet enjoyed the privileges and freedom of Rome. These persons are called the constant attendants on a mu-

nicipal theatre, by way of contempt, because none but first rate performers appeared at Rome.

85. *Notæ . . . buccæ:* blowers on the horn or trumpet were sometimes called *buccinatōres*, from the great distension of the cheeks in the action of blowing. This by constant use left a swollen appearance on the cheeks, for which these fellows were well known in the country towns.

36. *Munĕra nunc edunt:* 'now exhibit public shows of gladiators.'—*Verso . . . pollĭce:* this alludes to a usage at the fights of the gladiators: if the people supposed, that a gladiator was conquered either through cowardice or want of skill, they *turned* their *thumbs up*, (*verso*) a sign that he should be put to death: if they wished him to be spared, they *turned* their *thumbs down* (*premĕre*).

37. *Popularĭter:* at the wish of the people, and to obtain their applause.—*Indè:* 'thence,' i. e. from the plays and shows of the gladiators.

38. *Quum . . . jocāri*: the poet considers the advancement of such men as a freak of Fortune, exercised through mere caprice and wantonness, without any regard to desert or worth.

42. *Poscĕre:* 'ask for a loan, or gift of a copy.'—*Motus astrōrum ignoro:* 'I know nothing of Astrology or fortune-telling,' which are in high repute.

43. *Funus . . . possum:* alluding to the want of natural affection in certain profligate young men, who were in the habit of consulting astrologers about the time, when the death of a rich father might be expected.

44. *Ranārum . . . inspexi:* though a soothsayer (*aruspex*), 'I have never inspected the entrails of frogs or toads, in quest of poison.'—*Rana* is a general word for all kinds of *frogs* or *toads*.

47. *Ideo:* 'for these reasons, I depart from Rome, accompanied by no one;' for I know none to whom I can attach myself as a companion, so universally corrupt have all men become.

49. *Diligĭtur:* 'esteemed at Rome.'—*Conscius:* sc. *scelĕrum aliōrum.*—*Cui:* this word in this line may be considered as a *dissyllable.*

51. *Nil . . . honesti:* the man, who imparts to you the secret of an honest transaction, never thinks himself indebted to you for concealing it; but the villain, who makes you privy to his crimes, will ever bribe and fawn on you, that you may not divulge them.

54. *Opăci* . . . *Tagi:* *Tagus* is a river of Spain, which discharges itself into the ocean near Lisbon, in Portugal. It was anciently said to have golden sands. It is called *opăci*, dark or shady; from the thick shade of the trees on its banks: or it may denote a *dusky turbid appearance* in the water.

56. *Ponenda:* for *deponenda;* 'which ought to be rejected.'

57. *Tristis:* 'full of anxiety.'—*Et* . . . *amico:* while the powerful friend, who bribes you, dreads lest you should divulge his secrets, it is but natural, that you should be in continual fear, lest he take your life to rid himself of danger.

60. *Quirites:* this was a name of the Sabines, from the city *Cures*, or from *quiris*, a spear used by them. It was afterwards a general name for the Romans. The name *Quirinus* was first given to Romulus.

61. *Græcam urbem:* i. e. the city of Rome now almost overrun with vagabond Greeks.—*Quota* . . . *Achæi:* 'what is the portion of Achæan dregs?' i. e. what are the Greeks to the number of other foreigners?

62. *Syrus* . . . *Orontes:* i. e. Rome has long since been inundated with Syrians. *Orontes* was the largest river of *Syria*.

63. *Linguam:* 'the Syrian language.'

64. *Gentilia tympăna:* 'national timbrels.'

65. *Circum:* the *Circus maximus*, which is probably meant here, was an immense building, built by Tarquinius Priscus, but adorned and enlarged by succeeding kings to such an extent as to be able to contain in the seats two hundred and sixty thousand spectators.

66. *Lupa barbăra:* 'a Syrian strumpet.'—*Mitrâ:* a sort of turban worn by the Syrian women as a part of their head dress, ornamented with painted linen.

67. *Rusticus* . . . *collo:* the poet intimates, in this apostrophe to Romulus, that while the Greeks, &c. were worming themselves into all places of power and profit, the Romans, once so renowned for their manly virtues, were wholly taken up with the idle amusements of the Circus. Of this perversion of the *Latian shepherd*, he marks his contempt by crowding his description with words of *Greek* derivation.—*Trechedipna:* from τρέχω, to run, and δεῖπνον, a supper; these were garments, in which they ran to other people's supper; probably, 'the succinct vest,' which the Romans adopted from the Greek wrestlers.—*Ceromatico:* the *cerōma*, from κηρὸς, wax, was a mixture of oil, clay, and wax, with which

wrestlers anointed themselves.—*Niceteria:* from νίκη, victory; these were rewards for victories, such as rings, collars of gold, &c.

69. *Hic . . . Alabandis:* the poet now refers to the Grecians who thronged from various cities to Rome.

70. *Samo:* in scanning this line, the *o* in *Samo* is preserved from elision: it is divided thus,

Hīc ăn-| dr'īllĕ Să-| mō hīc | Trāllĭbŭs | aūt ălă-| bāndĭs.

71. *Esquilias:* the *mons Esquilīnus,* one of the seven hills on which Rome was situated.—*Dictum . . . a vimĭne collem:* the *collis Viminālis,* another of the seven hills, so called from the *osiers* which grew there.

72. *Viscĕra . . . domuum:* by insinuating themselves into the intimacy of great and noble families, they become as it were their very *vitals.*

73. *Ingenium velox:* 'a ready invention.'

74. *Isæo: Isæus* was a great Athenian orator, and the preceptor of Demosthenes.

75. *Quemvis . . . ad nos:* 'in his own person he has brought every character you can imagine:' for he is completely a jack of all trades; as is said of the Jesuits, *Jesuitus est omnis homo.*

76. *Geomĕtres:* the first two syllables of this word are contracted by the Figure Synærĕsis: the line is thus divided,

Grāmmătĭ-| cūs rhē-| tŏr g'ō-| mētrēs | pīctŏr ă-| līptēs.

78. *Græcŭlus . . . ibit:* the diminutive is used sarcastically: let my *little Grecian* be pinched with hunger, and he will undertake any thing, however improbable,—like another *Dædălus,* he will attempt to fly into the air.

79. *Ad summam:* 'in short,' Dædalus himself was a Greek.

82. *Fultus . . . recumbet:* the Romans lay on couches at their convivial entertainments; these couches were more or less ornamented, and were occupied according to the quality of the guests. The middle couch was esteemed the most honourable place, and so in order from thence.

84. *Cœlum . . . Aventĭnum:* 'imbibed the air of mount Aventine,' one of the seven hills of Rome.

85. *Baccâ . . . Sabĭnâ:* 'Sabine berries,' i. e. the olive, which here, by *Synechdŏche,* signifies the various fruits of Italy, in contradistinction to *pruna et cottana,* which were Syrian fruits.

88. *Longum . . . collum* : 'a long neck' was considered a sign of imbecility.—*Cervicibus* : 'to the brawny neck.'

90. *Illis creditur : these Greeks*, however gross their flattery, *are believed ; we* never should be.

91. *Antiŏchus . . . est :* although we at Rome greatly admire the Grecian actors, *Antiochus*, &c. yet *in their own country* (*illic*) they are but little admired; for in reality Greece is a nation of mimics.

95. *Nec dolet :* 'but he grieves not;' for his tears are feigned.

96. *Accipit :* 'the parasite puts on.'—*Endromiden :* a thick, shaggy coat, worn by gymnics after exercising, to prevent their taking cold.

99. *A facie jactāre manus :* this was the kissing of hands to his patron, or some action of complimentary address, made use of by flatterers.

100. *Indè timēri :* lest they should reveal the secrets of which they had become possessed.

102. *Abollæ :* the *abolla* was a kind of cloak, worn by soldiers, also, by philosophers. The *abolla* of the soldiers was smaller than the other, and called *minor :* that of the philosophers, being larger, was called *major*.—Here by *Metonymy* it denotes the *philosopher* himself.

103. *Stoĭcus . . . Baream . . . senex : P. Egnatius Celer*, says Tacitus, circumvented by false testimony his friend and disciple *Bareas Sorānus*.

104. *Ripâ . . . caballi :* by this periphrasis we are to understand, that this Stoic was bred at *Tarsus*, in Cilicia: this city was built by Perseus, on the banks of the river Cydnus, on the spot, where his horse Pegăsus dropped a feather out of his wing.

105. *Gorgonei . . . caballi :* i. e. Pegăsus. See Class. Dict.

107. *Protogĕnes . . . Diphĭlus . . . Erimarchus :* these are the names of Greek parasites, commonly supposed fictitious. *Protogĕnes* however was a cruel persecutor under Caligŭla; and *Diphĭlus* a filthy favorite and minion of Domitian.

111. *Periĕrunt . . . servitii :* 'my long and faithful services are forgotten.'

112. *Nusquam . . . clientis :* 'in no other part of the world, is the loss of an *old* follower and *friend* thought less of.'

114. *Togātus :* 'a client;' the attendants of great men in Rome were called *anteambulōnes*, and *clientes togati*, from the *toga*, worn by the common people.

115. *Currĕre:* this implies the haste which they made to get first, and consequently to appear the most respectful.—*Prætor lictōrem impellat:* the *prætor* was the chief magistrate of the city; he was preceded by officers, called *lictors*, twelve in number, who carried the insignia of the prætor's office. The prætor, that he may not be too late, is here represented as hurrying on his lictors, who, on other occasions, marched slowly and solemnly.

116. *Orbis:* 'childless widows;' *orbus* signifies *a child that has lost his parents*, or *a parent that has lost his children.*

117. *Albĭnam et Modiam:* two rich and childless old widows, to whom these profligate fellows paid their court.

118. *Da testem:* Umbricius also complains, that the times were so corrupt, as not to admit a poor, though good, and virtuous citizen as a witness; and that the rich alone were considered worthy of credit.—*Hospes numĭnis Idæi: P. Cornelius Scipio Nasica* adjudged by the senate to be one of the best of men, and pronounced by them worthy to receive into his house and to keep the image of *Cybĕle*, brought from *Ida* in Phrygia, until a temple should be erected to receive it.

119. *Qui . . . Minervam:* i. e. *L. Cæcilius Metellus.* See Class. Dict.

120. *Trepĭdam:* 'trembling for her safety.'

121. *Protĭnus . . . quæstio:* sc. *devenĭtur;* 'the first inquiry regards his income, the last question will be concerning his moral character.'

125. *Samothrăcum: Samothrace* was an island near Lemnos, not far from Thrace, very famous for religious rites: from hence Dardănus brought into Phrygia the worship of the *Dii Majōres* (Jupiter, Minerva, &c.). From Phrygia, Ænēas brought them into Italy.

126. *Nostrōrum:* i. e. Mars and Romulus.

127. *Dis ignoscentĭbus:* the gods not punishing his perjury, but excusing him on account of the temptations, he is under from poverty and want.

129. *Hic idem:* sc. *pauper;* 'this same poor fellow.'

130. *Sordidŭla:* dim. of *sordĭdus, -a, -um* 'somewhat dirty.'

131. *Patet:* 'gapes,' the upper leather being torn from the soal.—*Vel . . . cicātrix:* the language is here metaphorical; *vulnĕre*, the wound, means the rupture of the shoe; *cicatrix*, which literally signifies a scar or seam in the flesh, means the awkward seam on the patch of the

cobbled shoe, which exhibited to view the coarse thread in the new made stitches.

135. *Pulvīno . . . suffīcit:* *L. Roscius Otho*, a tribune of the people, instituted a law, that there should be in the theatres fourteen rows of seats, covered with cushions, for the accommodation of the knights; and that no poor person, nor any other, having less than 400 sestertia (about $14280), should sit there.

141. *Quis gener:* Umbricius continues to show the miseries of being poor, and instances the disadvantages, which men of small fortunes lie under with respect to marriage.—*Censu minor:* 'inferior in property' to the lady, to whom he would propose himself in marriage, or, as some interpret it, 'less than the *census*,' i. e. one whose income is too small to be registered and assessed.

144. *Tenues . . . Quirītes:* 'the plebeians of Rome.'

145. *Emergunt:* out of obscurity, poverty, and contempt, to wealth and honors.

146. *Durior:* 'more difficult,' than it is in any other place.—*Illis:* to the poor.

149. *Quod . . . Sābellam:* the poet here alludes to *Curius Dentātus*, who conquered the Samnites and *Marsi*, and reduced the *Sabellans* into obedience to the Romans. When elected consul, he was immediately ordered to march against the Samnites.

151. *Venĕto duroque cucullo:* 'with a course blue hood.'—The *cucullus* was a short cloak of rough course cloth, with a cowl to pull over the head occasionally; it was usually dyed with *blue*, which color seems to have been first used by Venetian fishermen.

153. *Nemo . . . mortuus:* it was customary among the Romans to put a gown on a corpse, when it was carried forth to burial. In many parts of Italy, where they lived in rustic simplicity, the people dressed in the *tunĭca* or jacket, never wearing the *toga*.—The meaning is that one might live in other places besides Rome, at a much less expense.—*Diērum . . . festōrum:* the *dies festi* were festivals observed on some joyful occasion: the people then went, dressed in their best apparel, to the plays and shows.

154. *Herbōso . . . theātro:* at Rome, the theatres were built of marble and other splendid materials; here they were not at the expense of costly edifices, but *green sods* alone were used.

155. *Notum exodium:* 'some well known farce.'

156. *Persōnæ* . . . *hiātum:* the *persōna* or *larva* was a mask, entirely covering the head, having a large *gaping mouth,* that the actor might speak through it the more easily.

159. *Orchestram:* among the Greeks this was in the middle of the theatre, where the *Chorus danced:* but, among the Romans, it was the space between the stage and the common seats, where the *nobles and senators* sat.—*Clari* . . . *albæ:* the *ædiles,* who presided at these celebrations, did not, as at Rome, dress themselves in fine robes decked with purple, but were content to appear in plain *white tunics.*

161. *Hic:* i. e. at Rome.

163. *Ambitiōsâ paupertāte:* though poor, we are all ambitious to appear rich and great.

164. *Omnia* . . . *pretio:* 'every thing is extravagantly dear at Rome.'

166. *Veiento: Fabricius Veiento* was a proud nobleman, a favorite of Nero and Domitian: he is here represented as being so haughty, that he would not deign to say a word to the suitors who were admitted to him; yet even admission to his presence was attained with great difficulty, and not until they had paid high bribes to the servants.

167. *Ille* . . . *amāti:* it was the custom of the Romans, to dedicate the first shavings of the beard and cuttings of the hair, after they had arrived at a state of manhood, to some deity; when these were dedicated by the great, a festival was observed and presents were expected from all their dependants. It was also customary with the wealthy to cut off the hair of their minions, just arrived at puberty, and to consecrate it, on which occasions also presents were expected.

168. *Libis venalĭbus:* these were cakes made of honey, meal, and oil, and sent as presents from the poor to the rich, on festal occasions. The slave, to whom they were presented, often sold them to advantage, hence the epithet, *venalibus.*—*Accipe* . . . *habe:* 'hear too this cause of indignation, and let it work within your mind.'—*Fermentum:* a metaphor from the working of bread; for anger raises the mind into a state of *fermentation.*

170. *Cultis* . . . *servis:* 'augment the valls (or perquisites) of spruce slaves.'

171. *Gelĭdâ Præneste:* *Præneste* was a city of Latium, well watered, and situated amidst romantic mountains; hence it is called by the poets *cold.*—As it is always found in the *neuter* gender, commentators supply the word *urbe.*—*Ruīnam:* 'the falling of houses.'

172. *Volsiniis*; *Volsinium* was a pleasantly situated town in Etruria.

173. *Simplicibus Gabiis*: *Gabii* was a town of the Volscians, taken by the *cunning* of Sextus Tarquin: hence it is called *simple*.—*Proni . . . arce*: Tibur was a pleasant city of Italy, about sixteen miles from Rome, on the river Anio: it stood upon a precipice, and had the appearance of *hanging over it*.

174. *Nos . . . sui*: Rome was in many parts ruinous, and many of the houses were *supported* by very *slight props*.

176. *Villĭcus*: the city officer, whose duty it was to attend to the repairs of the city: or more properly the steward of the landlord of these houses.—*Rimæ . . . hiātum*: instead of repairing the holes in the wall, he merely stops them up with mortar or something else.

178. *Illic*: i. e. in those small and retired towns.

179. *Frivŏla*: his moveables of little value.

180. *Ucalĕgon*: see Virgil's Æn. book 2, 310—312.—*Tibi*: 'to your destruction.'

181. *Si . . . ardēbit*: 'if the occupants of the ground floor are in confusion (in consequence of the fire) the garret will burn.'

184. *Lectus . . . minor*: 'Codrus had a couch shorter than his wife Procula.'

185. *Infrà*: 'beneath' the cupboard.

186. *Canthărus*: a drinking vessel with a handle to it.—*Sub . . . Chiron*: 'a figure of Chiron (the centaur) under the same marble;' i. e. under the marble slab, of which the cupboard was formed, perhaps by way of support to it.—Some suppose, that this was a mean figure of Chiron, made of the same materials with the *canthărus*, viz. of clay, which he ironically expresses by *marmŏre*, for of this images were usually made.

188. *Opĭci*: 'barbarous;' *Opĭcus* is a word taken from the *Opĭci*, an ancient, rude, and barbarous people of Italy.

190. *Ultĭmus . . . ærumnæ cumŭlus*: 'the height of his accumulated misery.'

191. *Nudum*: as having lost his few clothes by the fire.

192. *Hospitio*: 'entertainment.'

193. *Horrĭda mater*: 'the Roman matrons are in mourning;' or *mater* may mean 'Rome itself.'

196. *Ardet adhuc*: while the house is still on fire.

198. *Euphranŏris et Polyclĕti*: these were two eminent Grecian statuaries.

199. *Hac:* 'this lady.'

200. *Mediamque Minervam:* 'and a bust of Minerva.' *Grangius* observes, that the ancients had their "*imagines aut integræ, aut dimidiatæ;*" of which latter sort was the *image of Minerva.*—*Britannicus* expounds *mediam Minervam,* "a statue of Minerva to be placed in the middle, by way of ornamenting his library."

201. *Modium: modius* means here an indefinite quantity: so we say "a bushel of money."

202. *Persicus: Asturius* was either a *Persian* or was so called from his immense riches.

204. *Avelli Cirsensibus:* the Circensian games were so called, because they were exhibited in the Circus. See Kennett's Rom. Antiq. These shows were favourite amusements, and therefore the Romans could with difficulty be prevailed upon to absent themselves from them; hence the sarcastic *avelli,* to be forcibly dragged away.—*Soræ . . . Fabrateriæ . . . Frusinōne:* these were pleasant towns in Campania.—*Parātur:* 'is purchased.'

206. *Tenĕbras:* 'darkness;' but here, figuratively, some miserable 'dark hole.'

207. *Hic:* i. e. in any of these towns.—*Reste movendus:* i. e. not so deep, as to want a rope and bucket.

209. *Bidentis:* a fork with two prongs, used in husbandry: here, by *Metonymy,* 'husbandry' itself.

210. *Pythagoræis:* Pythagoras and his followers lived on vegetables, particularly pulse.

212. *Lacertæ:* the green *lizard* is found in various parts of Italy, as in all warm climates, and is very fond of living in gardens.—The poet means, that wherever a man may be placed, it is no small privilege to be able to call one's self master of a little spot of ground, though it were no larger than to contain one poor lizard.

213. *Hic:* here, in Rome.—*Vigilando:* by being deprived of sleep and rest, from the continual noise in the streets.

214. *Imperfectus:* 'indigested.'

215. *Ardenti:* feverish and burning. He seems to allude to what we call a *heart burn.*

217. *Indè:* i. e. from want of sleep.—*Rhedārum: rheda* means any vehicle, drawn by horses, mules, &c.—*Arcto . . . mandræ:* the streets of Rome were anciently very *narrow and crooked;* the con-

sequence was, that carriages were obliged frequently to stop: hence the scolding and *abusive language* heaped by the drivers on each other for stopping the way.

218. *Mandræ: mandra* signifies a hovel for cattle, a pig-stye; also, by Metonymy, a team of horses or of any beasts of burden. Some think it put for the *driver*.

219. *Druso: Tib. Claud. Drus. Cæsar* was, according to Suetonius, exceedingly drowsy.

221. *Liburno:* sc. *servo*; carried in a sedan on the shoulders of tall Liburnian slaves, *above the heads* (*super ora*) of every foot-passenger.

224. *Antè . . . veniet:* though he reads, writes, or sleeps, on the way, he will arrive at his journey's end before us, poor wretches.

226. *Assere: asser* signifies a pole, a piece of wood, 'the joist of a house;' the last may be meant here: or it may mean 'the pole of some litter,'—'a chair-pole.'

228. *Plantâ . . . hæret:* i. e. I can hardly turn myself, but some heavy, splay-footed fellow tramples upon my feet, and at last some soldier's hob-nail runs into my toe.—Soldiers wore a kind of harness, called *caliga*, on their feet and legs, which was stuck full of nails.

230. *Fumo:* some understand *fumo*, figuratively, 'with how much bustle:' others think it alludes to the *smoke* of the chafing dishes, which were used to keep the food warm, as it was carried through the streets.

231. *Culina:* the sharers of the dole returned home, each followed by a slave, who carried a *portable kitchen.*

232. *Corbŭlo:* a very strong and valiant man in the time of Nero.

236. *Sarrăco: sarrăcum* is a strong waggon to carry timber and stone.

238. *Saxa Ligustĭca:* vast masses of stone, cut out of the mountains of Liguria, between Etruria and Gaul.

241. *Perit:* 'is reduced to nothing;' or at least *ground* so small as to be imperceptible.

242. *More animæ:* i. e. the particles, which composed the body, could no more be found, than the soul, which is immaterial.—*Secūra:* 'unconcerned' as knowing nothing of the accident.

243. *Unctis striglibus:* for *strigĭlibus*, for the sake of the metre; *strigil* was an instrument for scraping the body after bathing: it had some *oil* put on it, to make it slide with less friction over the skin.

These instruments were made of gold, silver, iron, or the like, which, when gathered up, or thrown together, make a clattering sound.

244. *Lintea:* 'napkins,' to wipe the body after bathing.—*Gutto: guttus* was a vessel, from which oil was poured drop by drop upon the body after bathing, and then it was rubbed all over it.

245. *Ille:* the slave, bringing home the *sportula*, who had been killed by the fall of a block of stone.

246. *Ripâ:* sc. *Stygiâ;* where the unburied and the poor, who could not pay the farthing *(trientem)* to Charon, were obliged to remain, till the expiration of a hundred years.

248. *Ore trientem:* the *triens* was a very small piece of money, (equal to about one half of a cent,) the third part of the *as*. It was customary, among the Greeks, to put a piece of money into the mouth of the dead, which was supposed to be given to Charon, as the fare, for passing in his boat over the river Styx.

Juvenal seems to ridicule the Romans for adopting this foolish superstition.

249. *Respĭce:* Umbricius, as an additional reason for his leaving Rome, now shows, with great humour, the dangers and disadvantages, to which the inhabitants, especially the poorer sort, are exposed, in walking the streets by night.

There is every reason, from the testimony of contemporary writers, to believe that the picture is as faithful as it is animated; it is nearly that in short of every overgrown and vicious capital, which is not protected by a vigilant police.

251. *Testa:* a fragment of any broken vessel; 'a potsherd.'

253. *Possis . . . haberi:* you may justly be considered negligent of your affairs.

255. *Tot fata . . . fenestræ:* i. e. as many chances of having your head broken, as there are open windows, and people yet awake to throw down their broken ware on you.

258. *Patŭlas defundĕre pelves:* 'to pour down the contents of broad basins,' and not the basins themselves.

259. *Ebrius . . . supĭnus:* i. e. the drunken, saucy rake, if, on his way home from a tavern, he has had no opportunity knocking down or abusing any person, *(dat pœnas)* 'is tortured' within himself, and is as sleepless as Achilles, lamenting the death of his friend Patroclus.

Suetonius and Tacitus inform us, that Nero and Otho were accustomed to go about in this manner and beat every one they met.

262. *Ergo . . . dormire :* commentators consider these as the words of Juvenal, interrupting Umbricius, who answers, *Quibusdam, &c.*

263. *Imprŏbus annis :* 'presumptuous in consequence of his youth.'

264. *Coccina læna :* the *læna* was a short heavy cloak, usually worn by soldiers; but only the rich and noble could afford to wear those, which were *dyed in scarlet* (*coccina*).

266. *Multum . . . flammārum :* the rich were usually attended through the streets at night by servants carrying *flambeaus.*—*Ænea lampas :* 'a lamp of Corinthian brass,' very costly and usually carried before tribunes and opulent persons.

267. *Luna :* 'the light of the moon.'—*Deducĕre :* sc. *domum.*

268. *Filum :* 'the wick,' which was usually covered with wax.

269. *Contemnit :* this wanton fellow holds me in the utmost contempt, as being a poor man and weaker than himself; but he is very cautious how he attacks the rich and powerful.—*Cognosce procemia :* 'hear then the prelude.'

273. *Fortior :* 'stronger.'—*Cujus acĕto :* 'whose sour wine have you been drinking?'—Others understand *vinegar*, poured on the beans instead of oil.

274. *Conche tumes : conchis* was a bean in the shell, and thus boiled; a common food among the lower sort of people, and very filling, which is implied by *tumes.*

275. *Vervĕcis labre :* the lips of a wether, but here, by *Synecdŏche*, the entire 'sheep's head.'

277. *Consistas : consisto* signifies to abide, to keep in one place; here it seems to allude to taking a constant stand, as beggars do, in order to beg: 'where do you take your stand as a beggar?' This idea seems countenanced by the rest of the line.—*Proseuchâ :* this word properly signifies *prayers ;* it means also a place of prayer, in the porch of which beggars used to stand and ask alms; and hence it signifies any place, where a pauper begged.

279. *Vadimonia . . . faciunt :* then enraged, as if you had given the first blow, they compel you to give bail for your appearance at trial;—they bind you over for an assault.

283. *Nec tamen :* Umbricius now gives other reasons for his quitting Rome.

284. *Non deĕrit:* this line is thus divided,

Nōn *dĕ*-| rĭt elaū-| sĭs dŏmĭ-| būs pōst-| qu'ōmnĭs ŭ-|bĭquĕ.

De'rit, by Synærĕsis for *deĕrit*.

285. *Catenātæ . . . tabernæ:* the old Scholiast says, that they used to fasten up their shops against robbers, by introducing a large chain through every plank.—The word *siluit* here shows that the building is put for the inhabitants within, by *Metonymy*.

287. *Armāto . . . pinus:* i. e. when the Pomtinian marsh in Campania, and the Gallinarian pine-wood near the bay of Cumæ (both of them noted places for thieves and robbers) are protected by strong guards, the thieves and highwaymen flock into the city.

289. *Vivaria: vivaries* are places where wild creatures live, are fed, and protected, as deer in a park, fish in a pond, &c.

290. *Catēnæ:* sc. *conficiuntur.*

293. *Proavōrum atăvos:* 'our ancestors of old time:' *proăvus* is a great-grand-father: *atăvus* a great-grand-father's grand-father.

295. *Uno . . . carcĕre:* in the time of Ancus Martius, robbers were so rare, that the prison, which he built in the *forum* at Rome, was sufficient to contain all convicts. Servius Tullius built an addition to it, called the *Tulliānum*, which Sallust describes as a dungeon.

296. *Causas:* i. e. for my leaving Rome.

297. *Vocant:* 'summon me away.'—*Inclīnat:* from the meridian towards its setting.

299. *Vale nostri memor:* an usual kind of valediction among the Romans.—*Et . . . Aquīno:* the construction is, *et quoties Roma reddet te properantem refici tuo Aquino.*

300. *Tuo . . . Aquīno . . . Cerĕrem:* Juvenal was born at *Aquīnum*, a town of the Volsci, on the Latin way: in this place was a temple, sacred to Ceres, named *Helvīna*, and one also of *Diana*, the vestiges of which are said to be still remaining.

303. *Caligātus:* 'armed at all points.' The *calĭga* was a sort of harness for the leg, worn by soldiers, who were hence called *caligati*.

Some think that a sort of *shoe* is meant, worn by *rustics*, and which Umbricius then intended to wear, as becoming an inhabitant of the country, and intending never more to wear town shoes, in other words never to see Rome again.

SATIRE IV.

Juvenal, in this Satire, indulges his honest indignation against Crispīnus and his employer Domitian.

After describing some of the enormous crimes of Crispinus, the poet makes a sudden transition to his extravagance and gluttony, and thereby takes occasion to describe a ridiculous consultation, held by Domitian over a turbot, which was too large to be contained in any dish, that could be found. After a long deliberation among the senators, it was proposed, that the fish should be cut in pieces and thus cooked; but at last the opinion of the senator Montanus prevailed, that it should be dressed whole, and that a dish, large enough to contain it, should be made expressly for the purpose of receiving it.

The council is then dismissed, and the Satire concludes with a most severe censure on the Emperor's cruelty and injustice towards some of the best and most worthy of the Romans.

1. *Itĕrum Crispīnus:* Crispinus has been mentioned before in Sat. 1, 27.

2. *Ad partes:* a metaphor, taken from the players, who, when they had finished the scene, they were to act, retired, but were called again to resume their parts, until the piece was finished.

3. *Æger:* 'enervated;' infirm both in mind and body.

4. *Quid refert:* i. e. what signifies how rich he is, since no bad man can be happy?—*Jumenta fatīgat:* in riding through his magnificent porticos. It was a part of the Roman luxury to build vast porticos in their gardens, under which they rode in wet or hot weather.

5. *Quantâ . . . umbrâ:* it was also a great luxury, to be carried in sedans through shady groves, in sultry weather.

6. *Jugera . . . ædes:* houses and land near the ancient *forum*, which was near the centre of the city, were the most valuable.

7. *Corruptor:* 'a corrupter of female virtue.'

8. *Incestus:* 'profane.'—*Vittāta . . . sacerdos:* Vestal virgins had fillets bound round their heads made of ribands or the like. The Vestal virgins made a vow of perpetual chastity; if any broke this vow, by a law of Numa Pompilius, their founder, they were buried alive.

10. *Alter:* any other than Crispinus would have been punished by Domitian, whom the poet ironically calls *judex morum*.

12. *Titio Seio:* these were fictitious personages, whose names were inserted in all law-processes.

13. *Quid . . . est:* i. e. what signifies the satirizing the crimes of such a fellow? what he *is* is so much worse than what he *does*, that one is at a loss how to treat him.

14. *Mullum:* probably the fish called red mullet or barbel.—*Sex millibus:* sc. *nummorum;* 6000 *sestertii,* (about $214).

15. *Æquantem . . . libris:* i. e. weighing six pounds,—it cost him a *sestertium,* a pound.

Three pounds was about the usual weight of this fish, and it was rarely found larger.

16. *Ut perhĭbent:* as the flatterers of Crispinus give out; they probably represented the fish to be twice as large as it really was, as some excuse for his extravagance.

18. *Præcipuam . . . ceram . . . abstŭlit:* 'he had become the principal heir.'—It was customary for wills to consist of two parts: the first named the *primi hærēdes,* chief heirs, and was therefore called *cera præcipua,* because the tablets, on which they wrote, being of wood, were covered with *wax:* the second named the *secundi hæredes,* lesser heirs, and was called *cera secunda.*—Others think, that *cera* means the *seal.*

19. *Ratio ulterior:* 'further reason,' to excuse his extravagance.

20. *Latis specularĭbus:* 'with large windows.'—The *speculāris lapis* was a stone, clear like glass, cut into small thin panes, and in old times used for glass. The largest panes were of course the most costly.—*Antro:* 'litter—or sedan.'

22. *Apicius:* a noted glutton in the time of Nero.—Even Apicius, the poet intimates, was a *frugal* man in comparison with this gormandizer.—*Hoc . . . papȳro:* i. e. you who were formerly brought from Egypt to Rome, a vile slave, and then clad in *papȳrus;* this was a kind of flag, growing on the banks of the river Nile, of which ropes, mats, and mean clothing were made.—Or more probably his clothes were tied on him with cords made of this weed.

24. *Squamæ:* this means the *scales* of fish, but put here, by *Synechdŏche,* for the fish itself.

25. *Provincia . . . vendit:* i. e. the price of this fish would purchase an estate in some of the provinces; but in Apulia quite an extensive one.

28. *Induperatōrem:* by *Epenthĕsis* for *imperatōrem;* if Crispinus paid so much for what formed but a *small* part of a *private* meal for himself, what must the emperor's expense be to satisfy his gluttony?—*Quum . . . silūros: quum* Crispinus *purpureus scurra magni Palati, jam princeps equitum, qui solebat, &c. ructārit tot sestertia, exiguam partem et sumptam de margine modicæ cœnæ.*

32. *Municĭpes . . . silūros: silūri* were fish of small value of the *same country* with Crispinus, i. e. from Egypt.—*Pactâ mercēde:* this shows the wretchedness and poverty of Crispinus at his outset in life, denoting, that he not only got his living by crying fish about the streets but that these fish were not his own, and that he sold them for the owners, who agreed to pay him certain wages for his pains.

33. *Calliŏpe:* the mother of Orpheus, and chief of the nine muses, said to be the inventress of heroic verse.

To heighten the ridicule, Juvenal prefaces his narrative with a burlesque invocation of Calliope, and then of the rest of the muses.

36. *Quum jam:* this line may be thus scanned,

Quūm jām | *sēm'ănĭ*-| mūm lăcĕ-| rārēt | Flāvĭūs | ōrbēm.

Semianimum contracted by Synærĕsis into *sem'animum.*—*Flavius ultĭmus:* the first emperor of the Flavian family was Vespasian, the *last Domitian.*

37. *Calvo . . . Nerōni:* 'bald Nero,' i. e. Domitian; this emperor was bald, at which he was so displeased, that he would not suffer baldness to be mentioned in his presence: he was called *Nero,* as all the bad emperors were, from his cruelty.

38. *Incĭdit:* sc. *rete*. 'was caught.'—*Adriăci . . . Ancon:* the turbot was taken in the Adriatic gulf, near the city of Ancon which was built by the Syracusans, who were originally Dorians (hence the city is called *Dorica*); at this place was a temple sacred to Venus.

40. *Illis:* sc. *piscibus.*

41. *Glacies Mæotĭca: Mæōtis* was a large lake, which was *frozen* in winter, but discharged itself in summer into the *Euxine sea* (*Ponti*) by the Cimmerian Bosphŏrus.

The fish, which lay here in a torpid state under the ice, grew extremely fat and bulky.

45. *Pontifĭci summo:* Domitian, whose title, as emperor, was *Pontĭfex summus* or *maxĭmus*, 'chief pontiff.' Some think the poet alludes

to the gluttony of pontiffs in general, which was so great as to be proverbial.—*Proponĕre*: 'to offer for sale.'

47. *Algæ inquisitōres*: 'searchers of sea-weed;' implying thereby, that their accusations were founded upon the most trivial causes.

50. *Cæsăris*: 'of the emperor.'

52. *Palfurio . . . Armillāto*: both of these were men of consular dignity; lawyers, spies, informers, and also favorites of Domitian.

54. *Res fisci est*: 'is the property of the emperor.'

55. *Ne pereat*: lest it should be taken from him by informers; or 'lest he perish,' as having kept the emperor's property.

56. *Sperantĭbus*: 'dreading.'

57. *Prædam . . . servābat*: 'and kept the turbot fresh.'

58. *Hic*: the fisherman.

59. *Utque lacus subĕrant*: 'and when they (the fishermen and the informers) had reached the Alban lakes.'—Others construe it in this way, *utque* Albani *lacus suberant*, i. e. *prope erant*.—Alba, fifteen miles from Rome, was built by Ascanius, between the *Albani lacus* and the *colles Albani*. It was *levelled* with the ground by Tullus Hostilius, for a breach of promise. The temples alone were spared.

60. *Ignem . . . Trojānum*: the vestal fire, brought by Æneas from *Troy* into Italy.—*Vestam . . . minōrem*: the temple of Vesta, at Alba, was small, in comparison with the one built at Rome by Numa. At Alba, Domitian instituted a college of priests, of whom he was *Pontifex summus*.

62. *Cessit*: sc. *turba*; 'when the crowd made way for him.'

64. *Picens*: 'the Picenian fisher.'

68. *Ipse capi voluit*: i. e. the very fish itself was ambitious to be caught for the entertainment of your Majesty.—*Quid apertius*: 'what flattery more palpable than this?'—*Et . . . cristæ*: 'and yet his pride was gratified.'—A metaphor from cocks, who *set up* their *combs*, when pleased.

71. *Sed . . . mensūra*: the poet now pursues his narative;—this turbot was so large, that a dish could not be found to contain it.—*Deĕrat* in this line is contracted by Synæresis into *Dĕ'rat*.

72. *Quos . . . amicitiæ*: we have here a striking representation of a tyrant, who, conscious of being hated by all, hates them; and they, knowing his capricious cruelty, never approach him, without horror and

dread, lest they should say or do something, however undesignedly, which may cost them their lives.

74. *Liburno:* 'a Liburnian slave,' who discharged the office of a cryer.

75. *Raptâ . . . Urbi: abolla* here signifies 'a senator's robe.'

76. *Pegăsus:* an eminent lawyer who had been appointed prefect of the city of Rome: he is here called *villĭcus, bailiff* of the city, signifying that the chief magistrate of Rome, in consequence of the tyranny of Domitian, had now no more power or dignity, than the paltry officer of a country village.

77. *Optĭmus . . . justitiâ:* i. e. Pegasus was a very excellent magistrate, yet such was the arbitrary power of Domitian, that he dared not act according to the dictates of his heart.

79. *Inermi justitiâ:* justice is said to be *unarmed,* when judges and high officers act contrary to conscience.

80. *Venit . . . senectus:* 'the old facetious Crispus comes too.'

86. *Cum quo . . . amĭci:* it was not safe for Domitian's friends to converse with him, even on the most trivial subjects, such as the state of the weather &c. if they did not agree in sentiment with him.

92. *His armis:* i. e. prudence and caution.

93. *Acilius . . . cum juvĕne: Acilius Glabrio,* a senator of singular prudence and fidelity; his son *Domitius* came with him to this council; but both of them were shortly after charged with designs against the emperor, and were condemned to death. The father's sentence was changed to banishment, that he might be the more tortured by the remembrance of his son's death. The son, to save his life, affected madness and fought naked with lions in the Alban theatre: the tyrant was not to be deceived, but put him to death.

97. *Malim . . . gigantis:* i. e. since noble birth is dangerous, I had rather claim no higher kindred than my parent earth, and though not in size, yet, as to origin, be a brother of the earth-born giants, than be descended from a noble race.

101. *Quis . . . tuum:* there are none, in these days, who would be simple enough to admire the device of Brutus; (he pretended idiocy to save his life, during the reign of Tarquin the Proud,) for it would not succeed with Domitian.

102. *Barbăto:* alluding to the simplicity of ancient times, when Rome was governed by kings, who, as well as their people, wore their

beards: for shaving and cutting the beard were not in fashion, till later times.

105. *Satiram scribente cinædo*: the *pathic* Nero, who wrote a satire against Quintianus, in which he censures him severely for the very abominations, of which he himself was guilty.

107. *Matutino*: which he used early in the morning,—or, as others interpret it, *eastern*.

108. *Redolent . . . funera*: the custom of anointing dead bodies with aromatic ointments was derived by the Romans from the East.

109. *Pompeius*: a vile informer, noted for his clandestine accusations.

110. *Et . . . Fuscus*: *Cornelius Fuscus* was sent by Domitian as general against the Dacians, by whom he and his army were destroyed.

111. *Marmoreâ . . . villâ*: in irony, alluding to his being sent to take the command, without having any other ideas of war, than he had acquired amid the sloth and luxury of his sumptuous villa.

112. *Mortifero . . . Catullus*: *Catullus Messalinus* was raised to the highest rank, from being a beggar, at the foot of the Aricine hill, on the Appian way. He is called *deadly*, as causing the death of numbers, by secret accusations.

113. *Nunquam visæ*: according to Pliny, Catullus was blind.

115. *A ponte*: from the bridge on the Appian way, where mendicants stood.

116. *Aricinos . . . axes*: i. e. the carriages, which passed from or to Aricia, a town on the Appian way, about ten miles from Rome: this *way* was much frequented by carriages, and was therefore a good stand for beggars.

117. *Devexæ . . . rhedæ*: Aricia was built on a hill, from which carriages *descended* on their way to Rome.

118. *Nemo . . . bellua*: none were louder in their praises of the prodigious turbot, than Catullus; though he could not see it, but turned the wrong way from it.

120. *Cilicis*: some famous gladiator from Cilicia, a favorite of Domitian.

121. *Pegma*: from πήγνυμι, to fasten; a wooden machine, so constructed, as to raise itself, in scenical representations, to a great height; boys were placed upon it, and on a sudden carried up to the top of the

theatre.—*Velaria:* sail clothes, extended over the tops of theatres as a defence against the weather.

122. *Œstro: œstrus* literally signifies a gad-fly, but here, by Metonymy, 'divine fury.'

126. *Arvirăgus:* a king of Britain, and an inveterate enemy to the Romans, in the time of Domitian.—*Peregrīna est:* 'foreign,' thereby denoting some foreign conquest.

127. *Sudes:* the sharp fins, like spears.

129. *Quidnam . . . censes:* these are the words of Domitian, asking the senators' opinion.—*Concidĭtur:* 'must it be cut?'

131. *Quæ . . . orbem:* 'large enough to enclose the huge circumference of the fish within its thin rim,' which he humorously calls a *wall.*—The thinner earthen-ware was turned the more valuable it was.

132. *Debētur . . . Prometheus;* some potter, a *skilful* and *ready* workman, like Prometheus, should be employed. See Class. Dict.

133. *Rotam:* 'the potter's wheel.'—*Sed . . . sequantur:* a sharp sarcasm against the tyrant, and at the same time rendering the speaker equally ridiculous.

136. *Luxuriam . . . vetĕrem:* 'the luxury of former emperors.'

137. *Aliamque famem:* 'another appetite,' excited by certain provocations, after a drunken debauch.

138. *Usus:* 'experience.'

139. *Circēis: Cercēi* was a town in *Campania,* at the foot of mount Circello, on the sea coast.

140. *Lucrīnum ad saxum:* the Lucrine rocks were in the bay of Lucrīnum, in Campania.—*Rutupīno . . . fundo:* 'produced in the Rutupian bottom;' i. e. drudged for in the sea at Rutŭpæ.

146. *Cattis . . . Sygambris:* the *Catti* were a people of Germany; the *Sygambri,* inhabitants of Guelderland: both these people were formidable enemies of the Romans.

152. *Cerdonĭbus: cerdōnes* means all kinds of low mechanics,—the plebeians: it is opposed to *Lamiārum* in the last line.

Domitian was safe, till he commenced his cruelties against the plebeians; then a conspiracy was formed against him by several persons of mean birth, who put him to death in the forty-fifth year of his age.

153. *Lamiārum:* by this word we are to understand *nobles* in general.—The Lamian family was one of the most noble in Rome.

From the conclusion of this Satire, it is evident, that it was written after the death of Domitian.

SATIRE V.

Under the pretence of dissuading the parasite Trebius from frequenting the tables of the great, Juvenal gives a spirited and minute account of the mortifications to which the poor were subjected by the rich, at those entertainments, to which it was thought necessary sometimes to invite them.

2. *Aliĕnâ . . . quadrâ:* 'at another's expense.'—*Quadra* literally signifies a *square trencher.*

3. *Sarmentus . . . Galba: Sarmentus* was a Roman knight, who, by his flattery and buffoonery, insinuated himself into the favour of Augustus Cæsar, and often came to his table, where he bore all manner of insults.—*Galba* was a person of similar character in the time of Tiberius.

5. *Quamvis . . . testi:* i. e. if you can submit to such indignities, merely from your love of eating and drinking, I shall consider you so destitute of all principle, that I would not believe you though on oath.

6. *Ventre . . . frugalius:* the demands of nature are easily supplied.

8. *Crepido:* a hole or place by the highway, where beggars sit.—*Tegĕtis: teges* was a coarse rug, worn by beggars.

9. *Tanti . . . cœnæ:* i. e. is it worth while to suffer the scoffs and affronts, which you undergo at a rich man's table?

10. *Illîc:* at a stand for beggars.

12. *Primo . . . officiōrum:* be assured, that an invitation to supper is considered by the rich as a full recompense for all your past services.

17. *Tertia . . . lecto:* i. e. to fill up a place at the table, which would otherwise be vacant.

In the Roman dining room, was a table in the shape of a half moon, against the round part whereof three couches were placed, every one containing three persons, each of whom had a *pillow* (*culcĭta*) to lean upon.

18. *Unà simus:* the words of the rich man, giving the invitation in a familiar way.

19. *Trebius:* the name of the parasite, with whom Juvenal is conversing.

22. *Sideribus dubiis:* so early, that it is uncertain, whether the light is from the stars or from the first breaking of the morn.—*Se . . . circumăgunt:* 'roll slowly round.'

24. *Vinum . . . pati:* wine, which is so poor, that it is not fit to soak wool, in order to prepare it for receiving the dye; or not good enough to scour the grease out of new shorn wool.

25. *Corybanta:* the *Corybantes* were priests of Cybĕle, who danced about in a wild and frantic manner.

The wine was so bad and had such an effect upon the guests, who drank it, as to make them frantic, and turn them into priests of Cybele, whose gestures they imitated.

27. *Rubrâ:* 'red,' stained with the blood of the combatants.

29. *Saguntinâ:* *Saguntum* was a city of Spain, famous for its *earthen ware.*

30. *Ipse:* your host, the patron himself.—*Diffūsum:* the wine that was poured or filled out from the wine vat into the cask.—*Capillāto . . . consŭle:* in ancient times, when consuls wore long hair.

33. *Albānis . . . montĭbus:* the *Alban hills* bore a very pleasant grape. The *vino Albino* from the same place is still in great repute.

34. *Cujus . . . testæ:* the casks had been kept in the cellars such a length of time, that they had contracted a *mouldiness,* which so overspread the outside, as to conceal every *mark* and character, which had been impressed upon them.

36. *Thrasea Helvidius:* *Thrasea* was son in law to Helvidius; both of them patriots and opposers of Nero.

38. *Heliădum crustas:* drinking cups, made of large pieces of amber. —*Inæquāles . . . phiălas:* the beryl, a precious stone, was inlaid in drinking cups, here called *inæquales,* from the inequality or roughness of the outward surface, owing to the protuberance of the pieces of beryl, with which it was inlaid.

39. *Virro:* the name of the master of the feast.

41. *Ungues . . . acūtos:* 'your sharp nails,' lest you should make use of them to pick out the precious stones.

43. *Nam Virro . . . a digĭtis:* the poet now censures the vanity and folly of the nobles, who took the gems out of their rings, to ornament their drinking cups.

44. *Vaginæ fronte:* 'hilt of the sword.'

45. *Juvĕnis prælātus Iarbæ:* Æneas, whom Dido preferred as a suitor to Iarbas, king of Gætulia.

46. *Tu . . . quatuor:* the cobler of *Beneventum*, by name Vatinius, was remarkable for having a large nose, as well as for being a drunkard. Hence those glass cups, which had four *handles* or spouts, which resemble so many noses, were called *calĭces Vatiniāni*.

48. *Quassātum:* so cracked, as to be hardly fit for use.—*Rupto . . . vitro:* it was the custom at Rome to change away broken glass for brimstone matches.

50. *Decocta:* 'boiled water;' it was an invention of Nero to have water boiled, and then set in a glass vessel to cool, in heaps of snow and ice, which had been kept for use in summer, in places, similar to our ice-houses.

52. *Aliam . . . aquam:* while the master of the house is drinking iced water, you are obliged to put up with common water.

53. *Gætūlus:* Gætulia was a country of Africa, where the inhabitants were blacks.

56. *Flos Asiæ:* an Asiatic boy, beautiful, and blooming as a *flower*, who had been purchased at an enormous price, waits upon the master of the feast.

59. *Gætūlum Ganymēdem:* the poet alludes to the beautiful cup-bearer of Jupiter, and gives his name to the Gætulian negro foot-boy.

61. *Puer:* i. e. the Asiatic boy.

63. *Calĭdæ . . . minister:* 'to serve you with hot or cold water;' both these the Romans, especially in winter time, had at their feasts, that the guests might be served with that which they might prefer.

68. *Vix fractum:* 'broken into pieces with the utmost difficulty.'—*Solĭdæ . . . farīnæ:* i. e. grown into hard, solid lumps, by being so old and stale, and now become mouldy.

69. *Quæ . . . agĭtent:* 'which may loosen a jaw-tooth.'

71. *Dextram cohibēre:* from the fine and nice bread, prepared for the patron himself.

73. *Ponĕre:* for *deponĕre;* 'to lay it down.'

74. *Vis . . . colōrem:* the words of the butler.

76. *Scilĭcet . . . nimbo:* the supposed words of Trebius, vexed at finding himself so ill repaid for his services and attentions.

77. *Montem adversum:* the Esquiline hill had a very steep ascent. It must be supposed to have lain in the parasite's way to his patron's

house, and by its steepness to have been a hindrance to his speed.—*Gelĭdas . . . Esquilias:* its height made it very cold and bleak at the top, especially in bad weather.

82. *Asparăgis:* this word in the plural may here denote the young shoots of various herbs with which perhaps it was usual to garnish the dishes.—*Quâ . . . ministri:* i. e. what a noble tail he displays; with what contempt does he seem to look down upon the rest of the banquet, when, lifted on high, by a tall slave, to be placed on the table.

84. *Constrictus:* 'shrunk.'—Many render it in the sense of *parātus, coctus,* or the like, 'dressed,—seasoned,' (*dimidio ovo*) 'with half an egg.'

85. *Exiguâ . . . patellâ:* the Romans used to place on the sepulchres of the dead, to appease the shades, a small dish, containing milk, honey, water, wine, flowers, a very little of each: the smallness of the dish and of the quantity seems to be the reason of the allusion.

86. *Ipse:* the master of the house.—*Venafrāno:* sc. *oleo;* the oil, made at *Venāfrum,* a city of Campania, was the poorest in Italy.

87. *Pallĭdus:* sickly looking, as if it was *half withered.*

89. *Micipsārum: Micipsæ* is a general name given to all the *Numidians,* from *Micipsa,* one of their kings. They were a barbarous people, on the shore of Africa, near Algiers, from whence the oil came, which the Romans used in their lamps.

90. *Bocchăre: Bocchar* is the name of one of the Mauritanian kings; used here, probably, for any one of that nation.

The meaning is this,—the Numidians and Moors, by anointing themselves with this oil, became so disgusting, that no Roman would go to the same bath with them.

93. *Tauromenitānæ rupes:* on the sea-coast, near Tauromenium, in Italy.

95. *Macello:* 'the market people,' who deal in fish.

96. *Proxĭma:* 'the neighbouring seas.'—*Nec . . . piscem:* the Roman nobles were so greedy after delicate fish, and such numbers were caught, that they were not suffered to grow to their proper size.

97. *Illinc:* i. e. from the coasts of a foreign province.

98. *Lenas:* some famous legacy hunter, who, like the rest of his tribe, was in the habit of purchasing whatever was rare and curious, to present it to some rich and childless person, whose heir he was desirous of becoming.—*Aurelia:* probably this is the name of some rich and child-

less widow, who perhaps, being very avaricious, was in the habit of selling the fine fish, which was presented to her.

102. *Lina:* literally, nets; but here, by Metonymy, 'fishermen.'

104. *Tiberīnus:* sc. *piscis;* 'a pike;' some common and coarse fish, out of the river Tiber, is here meant, which in the winter-time, when the Tiber was frozen, contracted spots, perhaps from some disorder, to which it might be liable.

106. *Solĭtus . . . Subūræ:* the fish is supposed to enter the mouth of the drain, that it might meet the filth in its way and feed upon it.

107. *Ipsi pauca velim:* 'I would say a few words to the master of the feast himself.'

109. *Senĕca: L. Annæus Senĕca*, the tutor of Nero, was very rich and munificent towards his poor clients.—*Piso: L. Calphurnius Piso* was famous for his liberality.—*Cotta: Aurelius Cotta* was distinguished for his munificence.

111. *Solum poscĭmus:* 'all we ask.'

113. *Dives . . . amīcis:* i. e. when you sup alone, fare as expensively and as sumptuously as you please (*dives tibi*); but when you invite your friends and dependants, fare as they do; if you treat them as poor and mean, thus treat yourself (*pauper amīcis*).

114. *Ansĕris . . . jecur:* this was looked upon as a great dainty by the ancient epicures; and they therefore took extraordinary pains to increase its size, by subjecting the animal to a particular kind of regimen.

115. *Altĭlis:* from *alo;* 'fatted,—crammed;' probably 'a capon' is here meant.

116. *Post hunc:* the next dish after the boar.—*Tubĕra:* 'mushrooms.'

118. *Majōres:* by a plentiful addition of mushrooms.—*Alledius:* some famous epicure.

119. *Disjunge boves:* 'unyoke your oxen;' i. e. plough and sow no more, that there may be more land for the production of mushrooms or truffles. Africa was one of the principal granaries of Rome.

120. *Structōrem:* 'carver,' who is supposed to be performing his duties, with some antic gestures.

123. *Nec . . . refert:* 'nor is reckoned a matter of small concern.'

126. *Quid . . . hiscĕre:* 'to mutter,'—'to make the least complaint.'

127. *Tanquam . . . nomĭna:* i. e. as if you were a man of quality.

The great men at Rome were distinguished by the *prænŏmen*, *nomen*, and *cognŏmen*.

132. *Quadringenta:* sc. *sestertia;* equivalent to a knight's estate.

133. *Melior fatis:* better and kinder than the fates have been, in making you so poor.—*Homuncio:* this means 'a poor sorry fellow;' such was Trebius in his present condition.

136. *Ilĭbus:* 'dainties;' *ilia* literally signifies entrails or bowels, of which some very choice and dainty dishes were prepared.

He would, in the kindest manner, if you should by any good luck become rich, call you *brother*, and invite you to taste of all the delicaces on the table.

137. *Domĭnus . . . illo:* i. e. if you are desirous of domineering not only over dependants, but even their masters, you must be childless; without son or daughter to inherit your estate. See Æn. iv. 328, 329.

141. *Mycăle:* the wife of Trebius.

142. *Ipse:* Virro himself.

144. *Nuces:* literally *nuts;* but here probably it denotes little *ivory balls* or *round pebbles*, which were the usual play-things of children.

146. *Ancipĭtes . . . fungi:* there are several species of the mushroom kind, some of which are poisonous, and it is sometimes difficult to distinguish them; the eater, therefore, cannot be certain, that he is safe.

The poet, after his digression, on the mean venality of such men as Virro, (who would pay the utmost attention to those men, whom they now treat with the greatest contempt, if by any accident, they should become rich,) now returns to his main subject, the ill treatment, which the poor receive at the tables of the rich.

147. *Bolĕtus:* a mushroom of the wholesome and best sort.

148. *Ante illum uxŏris:* Agrippina, the mother of Nero, and sister to Caligŭla, the wife of Claudius, destroyed her husband, by mixing poison in a mushroom, which she gave him to eat.

149. *Virronĭbus:* i. e. rich men like himself.

151. *Phæăcum:* the *Phæacians* were a people of the island Corfu, or Corcȳra, in the Ionian sea, where there was feigned to be a *perpetual autumn*, abounding with the choicest *fruits*.

152. *Sororĭbus Afris:* i. e. the *Hesperĭdes*. See Class. Dict.

153. *Tu . . . galeâ:* i. e. you are obliged to content yourself with such vile fruit, as a poor half starved soldier, in a fortress, who is glad to get any thing whatever, is forced to put up with.

154. *Metuensque flagelli:* being under severe descipline.

155. *Hirsūto . . . Capellâ:* this reading is better than the one adopted in the text.—*Capella,* according to this, seems to be the name of some *rough centurion,* who taught the young recruits.

156. *Forsĭtan . . . doleas:* i. e. you may perhaps think that Virro treats you in this poor manner, to save expense; but you are mistaken, he does it, to vex you, and then to laugh at you.

157. *Nam . . . motāri:* i. e. there can be no *comedy* more pleasing, no buffoon more laughable, than a disappointed *glutton, bemoaning* himself with tears of anger and resentment at such wretched fare, and gnashing and grating his teeth together, having nothing to put between them, to keep them asunder.

158. *Ergo:* this line is thus divided,

Quīs mĕlĭ-|ōr plō-|rāntĕ gŭ-| l'ērgō | ōmnĭă | fīūnt.

The *o* in *ergo* is preserved from elision.

164. *Etruscum . . . aurum:* the *golden boss* or *bulla* was adopted by the Romans from the Etrurians, and at first was worn only by the children of the nobility; afterwards, by all free-born: it was in the shape of a heart, and worn before the breast, to prompt them to the study of wisdom.

165. *Vel nodus . . . loro:* a *bulla* or *boss* of leather, a sign or note of freemen, worn by the poorer sort of children, and suspended at the breast by a leathern thong.

The meaning is, that no one would bear such insulting treatment, one would think, a second time, whatever his situation in life might be, whether of a noble or of a freedman's family.

166. *Spes . . . decĭpit:* i. e. your gluttony gets the better of your reflection, and deceives you into a notion, that you will be better treated another time.—*Ecce . . . apri:* this is the supposed reasoning of Trebius on the subject.

171. *Pulsandum . . . amĭco:* i. e. you will soon be more abject still; like slaves whose heads are shaven, in token of their servile condition, you will submit to a broken head; you will not mind a sound flogging; and you will prove yourself worthy of the poor fare, with which you have been insulted and deserving no better friend, than Virro who has derided you.

SATIRE VI.

This is not only the longest, but the most complete of our author's works. With respect to his other Satires, some of them are distinguished by one excellence, and some by another; but in this he has combined them all. Forcible in argument, flowing in diction, bold, impassioned, and sublime; it seems as if the poet had risen with his theme, and, conscious of its extent, taxed all his powers to do it justice.

The whole of this Satire is a bitter invective against the female sex, and the poet endeavours to dissuade his friend Ursidius Postumus from marriage, at the expense of the whole sex.

It would seem, from internal evidence, that this Satire was written under Domitian. It has few political allusions; and might not, from its subject, perhaps, have been displeasing to that ferocious hypocrite, who affected, at various times, a wonderful anxiety to restrain the licentiousness of the age.

1. *Saturno:* the son of *Cœlum* and *Terra;* under his reign in Italy the poets place the golden age.

3. *Larem: Lar* signifies a god, whose image was kept within the house and set in the chimney or on the hearth, and was supposed to preside over and protect the house and land.

5. *Montāna . . . uxor:* 'the mountain wife;' i. e. living in dens and caves of the mountains.

7. *Cynthia:* mistress to the poet Propertius.—*Nec tibi . . . ocellos: Lesbia,* mistress to Catullus, who wrote an elegy on the death of a sparrow.

9. *Potanda . . . magnis:* according to Hesiod, in the Golden age, men were accounted infants, and under the care of their mother, till near a hundred years old. *Potanda* well suits this idea, for men might rather be said to *drink,* than to suck.

10. *Glandem ructante:* the first race of men were supposed to have fed on acorns.

11. *Cœlo:* 'the air.'

12. *Qui . . . nati:* in ancient times men were supposed to be born of trees. The notion came from their inhabiting the trunks of large trees.

13. *Compositive luto:* by Prometheus. See Class. Dict.

15. *Sub Jove:* when Jupiter had driven his father Saturn into banishment, the Silver age commenced.

16. *Græcis . . . alterius:* i. e. in those days of innocence, men had not the trick, afterward so common, of binding themselves by the most solemn asseverations to an untruth.

It is well known, that the Greeks were as much talked of for their bad faith, as the Carthaginians, and that they were in the habit of swearing not only by Jupiter, but by the other gods, and by men, by themselves, their own heads, &c.

19. *Astræa:* the goddess of Justice.

20. *Hâc:* Chastity.—*Duæ . . . sorōres:* Justice and Chastity.

22. *Concutĕre:* 'to violate.'

25. *Conventum:* Juvenal begins here to expostulate with his friend Ursidius, on his intention to marry.

27. *Pignus:* i. e. the wedding ring.

28. *Sanus eras:* 'you were once in your senses,' before the intention of marrying entered your head.

30. *Domĭnam:* a wife to tyrannize over you.

32. *Æmilius pons:* 'the Æmilian bridge,' built over the Tiber by Æmilius Scaurus, about a mile from Rome.

The poet intimates, that death in any shape is preferable to a tyrannical wife.

33. *Lex Julia:* against adultery.

34. *Caritūrus . . . magno:* persons, that were rich, without children, were courted with valuable presents by fawning sycophants, in hopes of becoming their heirs.

39. *Quem . . . Latĭni:* the comedian *Latinus* played upon the stage the gallant to an adulteress, who, upon the unexpected return of her husband, locked him up in a *chest;* a part, it seems, that had often been realized by Ursidius in his younger days.

40. *Quid:* 'what shall we say more?'—*Quòd . . . quærĭtur:* i. e. that he is mad enough to expect a chaste wife?

41. *Mediam . . . venam:* it was usual to bleed mad people in the middle vein of the arm.

42. *Tarpeium limen:* the Capitoline hill, where there was a temple of Jupiter, was also called the *Tarpeian* hill, on account of Tarpeia, a vestal virgin, who was there killed and buried by the Sabines,

43. *Aurătam . . . Junŏni . . . juvencam:* Juno was esteemed the patroness of marriage and the avenger of adultery. To her was sacrificed a heifer with gilded horns.

45. *Cerĕris . . . dignæ:* the priestesses of Ceres were to be chaste matrons alone; their heads were bound with fillets, and none but chaste women were to assist at her feasts.

46. *Quarum . . . oscŭla:* i. e. the Roman women were so lewd and debauched, that it was hardly safe for their own fathers to kiss them.—*Necte . . . corymbos:* upon wedding days, the common people crowned their doors and door-posts with ivy boughs; but persons of fortune made use of *laurel,* and built scaffolds in the streets for people to see the nuptial ceremony.

48. *Iberīnæ:* the lady to whom Ursidius was about to be married.

51. *Gabiis: Gabii* was a town of the Volsci, about ten miles from Rome.

52. *Fidĕnis: Fidĕnæ* was a city of Italy.—*Agello cedo paterno:* 'I yield the father's country seat:'—I grant what you say about her virtue, while at her father's house, in the country.

54. *Adeò senuerunt;* 'grown so old.'

55. *Porticĭbus:* 'in the porticos;' these were a sort of piazza, covered over to defend people from the weather, in some of which the Roman ladies used to meet for walking.

56. *Spectacŭla:* the theatres and other public places for shows and games.

60. *Longa . . . lauro:* see note to line 46, *Necte.*

62. *Testudineo . . . conopĕo:* 'in a sumptuous bed.'—*Lentŭle:* in the name which Juvenal here gives his friend *Postŭmus,* he had in view a curious anecdote which is handed down to us by Valerius Maximus. *Lentŭlus* and Metellus, the consuls, were observed, by all the spectators at a play, to be extremely like a second and third rate actor, then on the stage.

63. *Exprĭmat:* 'resemble.'

64. *Ludium:* this line is thus divided,

Nūptă sĕ-| nātō-| rī cŏmĭ-| tāt'ĕst | Hīppĭă | *lūdiŭm.*

Ludium contracted by Synærĕsis into *ludyum.*—*Hippia:* she was the wife of *Fabricius Veiento,* a man of senatorial dignity, in the time of Domitian.

65. *Famōsa:* infamous for all manner of luxury and debauchery.—*Mœnia Lagi*: Alexandria.

66. *Prodigia . . . Canōpo:* i. e. even *Canōpus*, a town of Egypt, noted for the dissoluteness of manners, condemned, and was disgusted with the profligacy of the Roman ladies.

69. *Parĭdem: Paris* was a handsome young actor, the favorite of Domitian.

70. *Plumâ: pluma* signifies a small or soft feather,—'down.' The poet is here describing the tender, as well as costly manner, in which Hippia had been brought up from a child; and, among other particulars, he alludes to the soft and downy bed, on which she used to lie at her father's house. Notwithstanding which, when the gratification of her lust was in question, she not only could forget all this, but bid defiance to the boisterous sea, and contemn all its dangers and inconveniences.

73. *Molles . . . cathĕdras:* literally soft or easy *chairs*, in which ladies were carried,—a sort of covered *sedan*: or, by *cathĕdras*, may be meant the *stratæ cathedræ*, soft *chairs* or *couches*, on which the ladies reposed themselves. But here, by Metonymy, it is put for 'the ladies' themselves.

76. *Mutandum . . . mare:* so many different seas were to be passed over, in going from Rome to Egypt.—*Justa . . . audent:* the poet represents women as bold and daring in the pursuit of their vices, timorous and fearful of every thing, where duty calls them.

81. *Sentīna:* the hold or part of the ship, where the pump is fixed and the bilge-water collects and putrifies.—*Summus . . . aër:* 'the sky over her head turns round,' and makes her giddy.

86. *Ludia:* 'a stage-player's wife,' which Hippia, by going of with Sergius, the gladiator, might properly be called.

87. *Sergiŏlus:* the dimin. of *Sergius*, used here in derision, as satirizing her fondness for such a fellow.—*Radĕre guttur:* young men began to shave at the age of twenty-one: *he had already begun to shave* is to be understood *ironically*, intimating that Sergius had done this for many years, and was now an old fellow.

88. *Secto . . . lacerto:* in fighting as a gladiator, he had probably been wounded in one of his arms, which could not add much to the beauty of his figure.

90. *Attrītus galeâ:* the helmet, by rubbing the skin off his forehead, had left a scarred and disagreeable appearance.

91. *Gibbus:* 'wen.'—*Acre malum:* 'a sharp rheum.'

95. *Rude:* the *rudis* was a *rod,* given to gladiators, in token of their release or discharge from the duties of a sword-player.

If *Sergius* had received his discharge and should cease to be a gladiator, he would be as indifferent to her and as little regarded as her husband *Veiento.*

96. *Hippomănes:* 'love-potions.'

97. *Privigno:* to put him out of the way, in order to make room for a son of their own.—*Faciunt . . . peccant:* i. e. what they do from lust is less mischievous, than what they do from anger, hatred, malice, and other evil principles, which govern their actions and may be said to rule the sex in general.

99. *Optĭma . . . marīto:* the poet now shows the power, which women get over their husbands, by bringing them large fortunes.

100. *Bis . . . dedit:* 'she brought him a fortune of one thousand *Sestertia,*' about $35700.

101. *Nec . . . macer est:* 'he never pined for love.'—*Lampăde:* the torch of Cupid or Hymen.

102. *Indè:* from her large fortune.

He glows with no other flame, than what is kindled by the love of money.

103. *Libertas:* the privilege of doing as she pleases.—*Innuat:* make signs to her lover.

104. *Vidua:* i. e. she is responsible for her conduct to nobody but herself.

105. *Cur:* the poet continues to satirize the female sex. Having shown, that some women are married only for their fortunes, he now says, that others receive attentions in consequence of their external beauty; while this lasted, they were admired and indulged in a kind of sovereignty over their husband; but when their beauty decayed, they were repudiated, turned out of doors, and others taken in their stead.

112. *Interea:* in the days of her youth and beauty.—*Calet:* she glows with the rage of dominion over her husband.

113. *Canusīnam:* *Canusium* was a town of Apulia, on the river Aufīdus; it afforded the best sheep and the finest wool in Italy, which nature had tinged with a cast of red.—*Ulmos . . . Falernas:* vines were made to grow round elms; therefore *elms* here denote the *vines,*

and so the *wine* itself, by Metonymy. *Falernian wine* was esteemed the best.

114. *Ergastŭla:* these were places where slaves were set to work: here the word seems to denote the slaves themselves, numbers of whom (whole workhouses full) must be purchased, to gratify the lady.

116. *Mercātor . . . Iāson:* the merchant, who encounters the dangers of the seas in all climates, for the sake of gain: alluding to *Jason's* dangerous enterprise after the golden fleece.

117. *Armātis:* 'prepared for sea.'—*Casa candĭda:* i. e. the houses white with frost and snow.

118. *Tolluntur:* 'are taken up on the credit of her husband.'—*Crystallĭna:* 'crystal vases.'

119. *Myrrhĭna:* bowls, made of myrrh, which was supposed to give a fine flavour to the wine.—*Beronĭces:* *Beronĭce* or *Berenĭce* was the daughter of Agrippa, king of Judæa, whose youngest son, *Agrippa,* was suspected of an incestuous commerce with her.

121. *Barbărus:* the Romans, as well as the Greeks, called all people, but themselves, *barbarians.*

122. *Ubi:* in Judæa.

124. *Gregĭbus:* numbers of ladies.

126. *Porticĭbus . . . dispōnat:* distinguished families were in the custom of placing the images of their ancestors in porticos or galleries, about their houses: the poet, therefore, means, let her be of high rank, as well as beautiful, &c.

126. *Intactior:* 'more chaste.'—*Omni . . . Sabīna:* alluding to the war between the Romans and Sabines, which was ended by the mediation of the Sabine females.

128. *Rara . . . cycno:* a proverbial expression: referring to the phœnix.

130. *Venusīnam:* 'a country girl from Venusium.'

135. *Pæan:* 'Apollo:' either from παίω, to strike, because he struck and slew the serpent Python with his arrows; or from παιὰν, a physician: Apollo was the fabled god of physic.—*Dea:* '*Diana,*' who slew the seven daughters of Niŏbe, as Apollo slew the sons.

137. *Amphīon:* the husband of Niŏbe. See Class. Dict.

In this allusion to the story of Niŏbe and her children, the poet shows, that the pride of women is such, as not only to harrass mankind, but

even to be levelled at and provoke the gods themselves, so as to bring down ruin on whole families.

138. *Ipsumque parentem:* 'and Amphion himself.'

140. *Scrofâ . . . albâ:* 'than the white sow,' found by Æneas, near Lavinium, which brought thirty pigs at a litter, and which directed him where to build the city of Alba.

141. *Ut se . . . imputet:* i. e. that she should always be *reckoning* up her good qualities to you.

144. *Quis . . . horis:* though he may praise her highly in some respects, yet her ill temper and pride must excite disgust and detestation, for many hours of the day.

149. *De Tuscâ Græcŭla:* the custom of speaking the Greek language was very common at Rome, especially among the higher ranks; and the ladies, however ignorant of their own language, were very fond of mixing Greek phrases in their conversation.

150. *De Sulmonensi . . . Cecrŏpis:* the *inhabitants* of *Sulmo,* a town of Pelignum, spoke a barbarous Latin dialect; while the *Cecropians* or people of Athens made use of the purest and most elegant Greek.

154. *Legitĭmis . . . tabellis:* 'by such contracts as are required by law.'

156. *Mustacea.* these were cakes, made of meal, anise-seed, cummin, and other ingredients, moistened with *mustum,* new wine, (whence, probably the name); they were of a carminative kind and were used at weddings.—*Perdas:* 'throw away the expense.'

157. *Labente officio:* this means the latter end of the feast, when the company was about retiring, their *duty* being almost *ended;* (or as we should say, the company having paid their respects;) at this period, the bride-cakes were distributed among the guests.—*Crudis:* 'to guests having weak stomachs.'

159. *Dacĭcus:* a gold coin, having the image of Domitian on it, so called from his pretended conquest of the *Dacians.*—*Germanĭcus:* this was also a gold coin, bearing the image of Domitian.

A considerable sum of both these kinds of coin were placed in a *broad dish,* and presented by the husband to the bride on the wedding night. —*Scripto . . . auro:* i. e. having the name, image, and title of the emperor inscribed upon them.

162. *Parcat amanti:* 'would spare a lover;' i. e. will not take advantage of a man's affection to use him ill.

163. *Ardeat . . . spoliis:* i. e. though she love to distraction, she delights in plaguing and plundering the man, who loves her.

164. *Igĭtur . . . marĭtus:* the better husband a man is, the more she will tyrannize over him; an honest man, therefore, who would make a good husband, will find, that of all men he has the least reason to marry, and that a wife will be of less use to him than to a man of a different character.

167. *Hâc:* this wife of yours.

168. *Hæc . . . affectus:* 'she will direct your affection;'—dictate to you in what manner you are to treat your friends; whom you are to like, whom to dislike.

170. *Testandi . . . hæres:* all the Romans, even the most infamous, had the power of making their wills.

Pandars, prize-fighters, and gladiators have the liberty of making their wills, but your wife will dictate yours, and name many of her paramours, your rivals, as heirs to your estate.

171. *Arēnæ:* by Metonymy, 'gladiators.'

173. *Pone . . . servo:* an order given by the wife to her husband;—masters had the power of crucifying slaves, which was the usual way of putting them to death.—*Meruit . . . longa est:* the words of the husband remonstrating against this barbarity.

176. *O demens . . . voluntas:* the words of the wife, who insists, that her *will* is a sufficient *reason.*

178. *Regna:* i. e. her husband's realms, over which she had ruled, to make new conquests of other men.

179. *Flammea:* 'bridal veils;' they were of yellow or flame colour, and were thrown over the face of the bride during the marriage ceremony.

180. *Spreti . . . lecti:* she leaves her paramours, and comes back again to the man whom she first left.

183. *Octo marĭti:* eight divorces were allowed by the Roman law, beyond that was reckoned adultery.

185. *Desperanda:* the profligacy of the female sex is now exhibited in another view;—a mother-in-law, disturbing the peace of a family, and promoting the infidelity of a daughter to her husband.

186. *Nudi:* 'deprived of all he has.'

189. *Corpŏre . . . Archigĕnem:* the old lady pretends sickness, and sends for a physician, (*Archigĕnes*, the name of some physician) whom her daughter's gallant is to personate.

190. *Onerōsa . . . jactat:* as if in a high fever, 'she throws off the heavy bed clothes.'

191. *Abdĭtus . . . adulter:* an opportunity is thus presented of secreting, in her apartment, the gallant, till the daughter comes under the pretense of visiting her sick mother.

193. *Utĭle . . . turpem:* since by assisting in the prostitution of her daughter, she becomes rich from the presents, she receives.

He next attacks the litigiousness of females.

196. *Manilia:* the name of a common woman.

198. *Celso:* the name of an eminent lawyer.

199. *Endromĭdas . . . nescit:* women had the boldness to practice fencing, to anoint themselves with *wrestler's* oil (*cerōma*), and to put on *rugs* (*endromĭdæ*), after their exercise, to prevent taking cold; but these *rugs*, to shew their pride, were *dyed* with *Tyrian purple*.

200. *Pali:* the *Palus* was a stake fixed in the ground, about six feet high, at which, they went through all the exercises of a fencer, by way of preparation for a real fight.

201. *Quam cavat:* hollow places were formed in the stake by continual thrusts of weapons at it. Swords, made of wood, were the instruments, made use of, in practising the art of fencing.—*Scutoque lacessit:* i. e. presenting their shields to the post as to a real enemy, as if provoking and guarding against an attack.

202. *Omnes . . . numĕros:* 'goes through all the exercise.'

203. *Florāli . . . tubâ:* the *Floral* games, celebrated in honour of the goddess Flora, were celebrated with vile indecency by harlots, who assembled at the sound of a *trumpet*.—*Nisi . . . arēna:* unless she actually means to appear upon the stage as a gladiator; otherwise one would think, she was preparing for the Floral games.

206. *Vires:* 'feats of strength.'

209. *Balteus:* 'a sword-belt,' worn by soldiers and prize-fighters.—*Manĭcæ:* armed gloves to defend the hand.—*Cristæ:* crests, of tufts of horse-hair, or of plumes of feathers, worn on helmets.—*Cruris . . . tegĭmen:* the lower part of the *left leg*, as being most exposed to blows, from the position taken by prize-fighters, was covered with a stout buskin; the upper part was defended by the shield.

210. *Diversa . . . prælia*: such as those of the *Retiarii* or *Mirmillōnes*, who wore a sort of boots on their legs.

214. *Monstrātos . . . ictus*. the thrusts or hits, pointed out to her by her fencing master.—*Perfĕrat*: *perfero* signifies 'to carry or convey to a designed person or place;' *perferre ictus* may therefore be a technical expression for a fencer making his thrust, by which he *conveys* the hit or stroke to his adversary.

215. *Quanta*: 'how firmly,'—'with what an air.'

216. *Quam denso . . . libro*: 'with how thick a fold.'—*Fascia*: this was a band or roller, wound by prize-fighters round their thighs and legs.

218. *Lepĭdi*: *Æmilius Lepĭdus.*

219. *Gurgĭtis aut Fabii*: 'or of Fabius Gurges.' See Class. Dict.

220. *Asyli*: *Asylus* was a famous gladiator.

When did an actress ever dress like these *matrons*? or when did the wife of a gladiator ever behave as these ladies, fencing at a post, dressed as men, and pushing at the mark with the same noise, that men make?

227. *Suâ*: this line may be thus divided,

īn stătĭ-|ōnĕ sŭ-| ā ăt-| qu' ēxspēc-| tāntĭbŭs | īllām.

The *a* in *suâ* preserved from elision.

230. *Quæ . . . mœchæ*: what a discovery of love-letters would be made, if the cabinet of the adulteress was opened, who all this while is endeavouring to persuade you, that she is jealous of you, and that she grieves, as an innocent and injured woman.

233. *Alĭquem . . . colōrem*: 'some colour of an excuse' for such behaviour.

234. *Hærēmus*: 'we orators,' Quintilian is supposed to answer, 'are at a loss;'—we can render no excuse.—*Inquit*: 'says the wife.'

237. *Homo sum*: 'I am a human being;' *homo* is a name common to us both, and so are the frailties of human nature; and since we mutually agreed to do as we liked, you have no just cause of complaint.

238. *Iram*: anger, to resent reproofs.—*Anĭmos*: courage, to defend what they have done.

239. *Unde . . . requīris*: the poet is now about to trace the profligacy of the Roman women to the true *sources*,—to the banishment of poverty, labour, and industry, and to the introduction of riches, idleness, and luxury.

242. *Vellĕre Tusco :* the Tuscan wool was manufactured at Rome by women.

243. *Proxĭmus . . . Hannĭbal :* Hannibal, after having defeated the Romans at Cannæ, marched towards Rome and encamped within three miles of the city; this obliged the Romans to keep constant guard.

244. *Collĭnâ : turre :* one of the gates of Rome was on a hill and called *Porta Collĭna :* on this there was probably some tower, garrisoned by the people.

248. *Istos . . . colles :* the seven hills, on which Rome was built; here used for the *city* or the *inhabitants* of the city.

249. *Sybăris . . . Rhodos . . . Milĕtos . . . Tarentum :* cities, infamous for their effeminacy, lewdness, and debauchery.

253. *Venus . . . ebria :* i. e. a woman adding drunkenness to lewdness.

255. *Sellam :* this may mean a *seat* at the theatre, as well as a *chair* to be carried thither.—*Cervĭcal :* a cushion or pillow to lean on.—*Amĭcas :* female friends, who may appear as her clients and dependants.

256. *Flavam . . . puellam :* shinning yellow hair was reckoned a great beauty, insomuch that *flava puella* was equivalent to *pulchra puella.*

258. *Levĭbus athlĕtis :* 'to smooth-faced wrestlers.'

265. *Exhaustâ . . . nummus :* alluding to a notion very generally received among the ancients, that mines, after being exhausted, sometimes reproduced their ores.

268. *Nullĭus . . . prætorĭbus :* 'no public performer can keep himself safe.'

269. *Orgăna : orgănum* is a general name for all musical instruments.

If the lady be a musician herself, she observes no moderation; she does nothing else, but play from morning to night.

270. *Densi . . . sardonÿches :* 'sardonyxes,' (used here for all kinds of precious stones) 'thick set, sparkle over the whole lute.'

271. *Crispo . . . pectĭne :* 'with the quivering quill.'—They struck the strings sometimes with their fingers, sometimes with a piece of *ivory* (*pecten*) made in the form of a *quill.*

272. *Hedymĕles :* some fashionable musician.—*Opĕras dedit :* 'performed;'—'made use of in playing.'

273. *Plectro : plectrum,* from πλησσω, to strike, as well as *pecten,* was the *quill* or instrument with which the strings were struck.

274. *Lamiārum:* this was a noble family, descended from *Lamus,* the king and founder of the city Formiæ, in Campania.

275. *Janum Vestamque: Janus* and *Vesta* were the most ancient and the first deities of the Romans.

276. *Capitolīnam . . . quercum:* Domitian instituted sports in honor of *Jupiter Capitolinus,* which were celebrated every fifth year; the victor was rewarded with an *oaken crown.*

277. *Fidĭbus: fides* signifies any stringed instrument; hence the English word *fiddle.*

278. *Tristibus:* giving over their patient.

280. *Cithărâ:* by Metonymy, 'a harper.'—*Dictāta . . . verba:* 'the prescribed form of prayer.'

281. *Apertâ . . . agnâ:* from the appearance and state of the entrails of the victims, the soothsayers foretold future events.

283. *His:* such votaries as these.—*Magna . . . apud vos:* i. e. the gods must have an idle time of it, if they can attend to such prayers and to such subjects as fiddlers and actors.

Juvenal, in this and some other passages, ridicules the Roman mythology.

286. *Varicōsus . . . haruspex:* the *soothsayer,* who is obliged to stand so long and listen to such prayers, will have *swollen* legs.

289. *Paludātis:* dressed in the *paludamentum,* which was a general's white or purple robe, in which he marched out of Rome on an expedition.

290. *Rectâ facie:* 'with an unembarrassed look.'—*Strictisque mamillis:* 'and with her bosom bare.'

291. *Hæc:* the poet now assails the sex as being gossips and talebearers.

292. *Secrēta . . . puĕri:* some scandalous story of an intrigue between a step-mother and her son-in-law.

296. *Quosdam facit:* 'some she invents' out of her own imagination.—*Isse . . . popŭlos:* that the *Niphātes,* a river of Armenia, had overflowed the country and drowned the inhabitants.

298. *Nutāre . . . subsidĕre:* in consequence of earthquakes.

306. *Conchas:* this word may signify boxes, or *shells* for ointments, to be used at the baths.—*Castra:* 'baggage;' things of various sorts,

used at the baths, which the poet humorously calls, from their variety and number, *castra.*—*Movēri:* 'to be brought after her.'

308. *Gravi . . . massâ:* to promote perspiration, before they went into the baths, they were in the habit of swinging two heavy masses of lead.

310. *Rubicundŭla:* 'flushed in the face.'

311. *Œnophŏrum:* from οἶνος, wine, and φέρω, to carry; a vessel, probably of a large size, for conveying wine.

312. *Sextarius alter:* 'a second sextarius;' implying, that she had drunk one before. The *sextarius* held nearly a pint and a half.

313. *Rabĭdam . . . orexim:* 'a ravenous appetite.'

314. *Redit:* 'is brought up again;'—is vomited up.

315. *Marmorĭbus . . . olet:* i. e. the wine, brought up from her stomach, gushes on the marble pavement like a *river,* or she vomits into a *bason,* which smells of the wine, thrown up from her stomach.

318. *Nauseat:* 'sickens at the sight.'

320. *Ignoscit Elissæ:* 'finds excuses for Dido.

323. *Cedunt . . . pulsāri:* orators and grammarians are represented by the poet as unable to contend with this learned lady; she vociferates so loudly, that neither a public crier, nor a babbling lawyer, nor any of the company present, can edge in a single syllable.

327. *Jam nemo . . . lunæ:* an ancient superstition prevailed, that eclipses of the moon were occasioned by charms and incantations, against which nothing could prevail, except the beating of brass, sounding of trumpets, and noises of a similar kind.

329. *Impōnit . . . honestis:* i. e. she draws the line, as it were, nicely distinguishing, after the manner of philosophers, on the subject of ethics, defining the *honestum,* the *utĭle,* the *pulchrum,* and where each begins and ends.

331. *Crure . . . porcum:* the dress of philosophers was a coat, that came no lower, than the mid leg. They used to offer a *hog* to *Sylvānus,* the god of the woods; at which sacrifice no woman was permitted to be present.

The poet tells these philosophical ladies, that, as they ranked among philosophers, they ought to dress in the same manner, and offer sacrifices to the same god.

332. *Quadrante lavāri:* the usual small fee paid by poor philosophers for bathing.

334. *Dicendi genus:* i. e. the art of logic.—*Curtum . . . enthymĕma:* 'the short enthymeme;' a short syllogism, consisting only of two propositions, the third being retained in the mind, ἐν θυμῷ; whence the name.—*Rotāto:* 'artfully turned.'

336. *Quædam . . . intellĭgat:* i. e. allow her to have some taste for books, but not enter too deeply into them.

337. *Palæmŏnis: Palæmon* was a conceited grammarian, who said, that learning would live and die with him.

340. *Nec . . . verba:* the learned lady is represented as being so precise, as to find fault with her neighbours, if they did not use the most elegant expressions.

341. *Solœcismum:* so called from the *Soli*, a people of Attica, who, being transplanted to Cilicia, lost the purity of their ancient tongue and became ridiculous to the Athenians for their improprieties of speech.

343. *Virĭdes gemmas:* 'an emerald necklace.'

344. *Extentis:* 'extended downwards' with the weight.

346. *Multo . . . facies:* i. e. her face appears unusually large, by a quantity of paste stuck upon it, to preserve or improve the complexion. See note to Sat. ii, 90.

347. *Poppæāna: Poppæa,* the wife of Nero, invented a sort of pomatum to preserve her beauty.

351. *Gracĭles:* 'slender;' thin and lean from the continual waste of their bodies by the heat of the climate.

353. *Agnosci:* this line is thus scanned,

īncĭpĭt | āgnōs-| cī āt-| qu' īllō | lāctĕ fō-| vētūr.

The *i* in *agnosci* is preserved from elision.

354. *Propter . . . axem:* alluding to Poppæa, who, being banished from Rome, had fifty she asses with her, for their milk, to wash in and to mix up her paste with.

356. *Mutātis . . . tot medicamĭnĭbus:* 'with so many cosmetics, that are continually changing.'

358. *An ulcus:* 'or an ulcer?'

361. *Periit libraria:* 'the house-keeper is turned out of doors,'—is undone.—*Libraria:* from *libra*, a balance; a weigher of wool or flax, who weighed out and delivered to the other servants the tasks of wool for spinning.

362. *Cosmētæ:* from κοσμέω, to adorn; persons who helped dress their mistresses, and had the care of their clothes, ornaments, &c.

364. *Hic frangit ferŭlas:* 'this one has bunches of rods, broken over his back.'—*Rubet . . . flagellis:* 'is whipped till his back is covered with blood.'

365. *Scutĭcâ:* an instrument of punishment, made of leather thongs.

366. *Verbĕrat:* he, one of the (*tortorĭbus*) tormentors or executioners' lashes.

371. *Sicŭlâ . . . aulâ:* in Sicily some very cruel tyrants had reigned: such as *Phalăris, Dionysius, &c.*

372. *Constituit:* 'has made an assignation.'

373. *Hortis:* 'in the gardens of Lucullus,' noted for their pleasant walks.

374. *Isiăcæ . . . sacraria lenæ:* the temple of Isis was the scene of all manner of lewdness, and visited by the most indecent people.

376. *Psecas:* Juvenal gives to the waiting-maid the name of one of Diana's nymphs.

382. *Est . . . acu:* she then calls a council upon the subject of her dress,—first, an old woman, who has been *set to spin* (*admota lanis*), being too old to dress her lady's hair; then the younger maids, according to their age and experience.—*Emerita* is here metaphorical, it is the term used for soldiers, who have been discharged from service: these were called *milites emeriti.*

387. *Compagĭbus:* 'stories of curls.'

388. *Andromăchen:* the wife of Hector; tradition represents her as being very tall.

389. *Cedo . . . plantâ:* i. e. there would indeed be some excuse for her, if she happens to be a little woman, short-waisted and when she has not high shoes on, (*cothurnus*, which was a sort of buskin, worn by actors in tragedies, with a high hoel to it,) seeming, in point of stature, shorter than a Pygmy, insomuch that she is forced to spring up on tip-toe for a kiss: if such is the case, we *may* excuse her dressing her head so high.

397. *Bellōnæ: Bellōna* was the sister of Mars: her priests were called *Bellonarii:* they ran up and down, lancing their arms with sharp knives, upon her festival, which was kept on the twenty-third or twenty-fourth of March, which, in allusion to these horrid rites, was sometimes called "the day of blood."—*Matrisque deûm:* Cybēle.

399. *Rauca cohors:* i. e. a troop of priests, who had bawled themselves *hoarse.—Tympăna . . . plebeia:* the *tabours* or *drums,* which were beat by the inferior plebeian priests,—here by Metonymy the priests, who played on them: all these bow to him, and submit to his authority *(cedunt).*

400. *Phrygiâ . . . tiārâ:* this was part of the high-priest's dress, and called *Phrygian,* because first brought from Phrygia; it covered the head and was tied under the chin.

406. *Hibernum . . . abluet:* at the command of the priest, these women will plunge into the river Tiber, even in the most dangerous parts in the very depth of winter, when the ice must be broken for them, to wash away their *sins.*

408. *Superbi . . . regis agrum:* i. e. the *Campus Martius,* which once belonged to *Tarquin the Proud.*

410. *Io:* an Egyptian goddess, the same with *Isis,* who also had a temple at Rome.

411. *Calĭdâ . . . Meroĕ:* the Nile flows round many large islands, the largest of which was called *Meroë,* and has the epithet *warm,* from its being the nearest the torrid zone.

413. *Proxĭma . . . ovĭli:* the temple of Isis was near that part of the Campus Martius, where the Tarquins in their days had numbers of sheep, which, from this circumstance, was called the *sheepfold.*

414. *Ipsĭus domĭnæ:* 'of the goddess herself.'

415. *En . . . loquantur:* this apostrophe carries a strong ironical reflection on these cunning and imposing priests.

416. *Ergo:* because these deluded women are convinced that these priests have real intercourse with heaven, and all that is enjoined comes directly from above.

417. *Grege linigĕro:* 'with a train of priests in linen robes.'—*Grege calvo:* they shaved their heads and went howling up and down the streets, in imitation of the Egyptians, who did the same, at certain periods, in search of Osīris.

418. *Derĭsor Anūbis:* at these ridiculous rites the high priest carried the image of *Anūbis,* the son of Osīris, whom they worshipped under the form of a dog; the priest all the while *laughing* at such a deity and jeering at the folly of the people, that attended him.

422. *Movisse . . . serpens :* there was, in the temple of Isis and Osiris, an image with three heads, the middle one, that of a lion, the right, of a dog, the left of a wolf: about these *a serpent*, made of *silver*, seemed to twine itself, bringing its head under the right hand of the god. The nodding of the serpent, which was probably caused by some spring, denoted, that the request of the priest was granted.

424. *Ansĕre :* this bird was usually sacrificed to Isis, and in Egypt constituted the chief food of the priests.

426. *Dedit ille locum :* 'he has given place ;' i. e. 'when the priest has withdrawn.'

428. *Sacerdos arbŏris :* this is spoken in contempt of the Jews, who lived in woods, and therefore the poet probaly hints at the priestesses of the temple in the wood of Dodōna, who pretended to ask and receive answers from oak-trees.

432. *Spondet . . . puĕri : Armenia*, and Syria, of which *Commagēna* is a part, were famous for *soothsayers ;* they pretended to acquire a knowledge of future events, by inspecting the insides of animals, which they handled and examined for this purpose.

436. *Faciet . . . ipse :* he will commit a deed (the murder of a child), against which, if any body else had done it, he would be the first to inform.

437. *Chaldæis :* the Chaldeans, living about Babylon, were the great masters *in the knowledge of the stars*, or *judicial Astrology*, as it is called: some of these, like other imposters, travelled about and came to Rome, where they gained great credit with silly women.

439. *Delphis . . . cessant :* when this satire was written and indeed long before, oracles were rapidly falling into contempt. The oracle of Delphos, it is said, ceased at the birth of Christ.

441. *Qui . . . Othōni : Seleucus* is here meant, a famous astrologer, who had been often *banished* from Rome, by whose instigation and prediction, Otho, (with whom he was intimate), failing to be adopted by *Galba*, caused Galba to be put to death.

442. *Conducendâ . . . tabellâ :* the astrologers wrote on parchment or on *tablets* the answers, which, they pretended, came from the stars; to obtain a sight of these, people gave them money.

444. *Sonuit . . . læva*, i. e. if he has been hand-cuffed.

445. *Longo . . . carcĕre :* those predicters, who foretold things in time of war, were carried as prisoners with the army and confined in the

camp, in expectation of the event: in which condition, they had a soldier to guard them, and, for greater security, were tied together with a *chain* of some *length* (this may perhaps be intimated by *longo carcere*), one end of which, for conveniency, was fastened to the soldier's left arm, the other to the prisoner's right.

450. *Tanăquil tua:* i. e. your wife. See Class. Dict.

453. *Hæc . . . ignōrat:* she is so desirous of knowing the fate of others, that she is content to be ignorant of her own.—*Sidus . . . Saturni:* *Saturn* was considered an *unlucky planet*.

454. *Venus: Venus* was considered a *fortunate* planet, if she rose in conjunction with certain others.

458. *Ephemerĭdas:* this word here signifies a sort of *Almanack*, in which were noted the daily rising and setting of the various constellations; by consulting which, these women pretended to tell their own fortunes, and those of their acquaintances.

460. *Thrasylli: Thrasyllus* was a Platonist and a great mathematician, once in high favour with Tiberius Cæsar, but afterwards, by his command, thrown into the sea at Rhodes.

461. *Primum lapĭdem:* i. e. the first mile stone from Rome.

465. *Petosĭris:* a famous Egyptian astrologer.

466. *Si mediocris . . . metārum:* i. e. if the woman is in *low circumstances*, she runs to the circus, till she finds an astrologer, who suits her purpose.

471. *Qui . . . condit:* whenever a place was struck with lightning, a priest was called in to expiate it: this was done by collecting every thing, that had been scorched and *burying* it on the spot with due solemnity. A two-year old sheep was then sacrificed, and the ground slightly railed in: after which, all was supposed to be well.

These lightnings were reckoned *public* or *private* as they happened to strike either public or private edifices.

Private lightnings were supposed to forebode things to come for ten years only; *public* lightnings, for thirty years.

472. *Circo . . . aggĕre:* Tarquin's *mount* was cast up on the eastern side of Rome, as a defence to the city: this, as well as the *circus*, was a place of resort to these low cheats.

474. *Phalas: wooden towers* in the form of an egg, built by Agrippa, for the judges of the Circensian games.—*Delphinorumque colum-*

nas: in the Circus, were lofty *pillars*, on which were placed the statues of *dolphins*, erected for ornaments.

478. *Sed jacet . . . possunt:* i. e. you will scarcely ever hear of a *lying in women* among the ladies of quality; such is the power of art, such the force of medicines, prepared by those, who make it their business to cause barrenness and produce abortions.

481. *Spurcos . . . lacus:* where children were exposed.

486. *His se ingĕrit:* 'with the care of these she charges herself.'

490. *Indè:* i. e. from these philtres.

492. *Avuncŭlus . . . salivâ:* *Cæsar Caligŭla*, whom his wife *Cæsonia* drenched with a love potion, made of the *hippomanes*, (a little skin or piece of flesh, taken from the forehead of a colt newly foaled,) which drove him into raving madness.

This potion of Cæsonia was infinitely worse than *Agrippīna's mushroom*, for that only destroyed a drivelling old emperor; but Caligula, after his draught, became a merciless and bloody tyrant.

499. *Senis:* the emperor Claudius, who was poisoned by Agrippina, his wife, in the sixty-fourth year of his age.

503. *Partus equæ:* i. e. the colt, from which the hippomanes was taken.

504. *Pellice:* *pellex* properly denotes the kept mistress of a married man.

511. *Fingĭmus . . . hiātu:* i. e. what I have been saying must appear so monstrous, as to be regarded by some as a fiction: and, instead of keeping within the bound and laws of satire, I have taken a flight into the fabulous rant of tragedy, like Sophocles and other tragic writers.

515. *Pontia:* there were two women of this name; one was the wife of Vectius Bolanus, a man of high rank and estimation, who poisoned her two children (they were twins) in the time of Nero: the other, to whom the poet particularly alludes, was the wife of Drymo, whose family took care to perpetuate her crime (as Grangæus says) by the following inscription on her tomb; *Pontia, Titi Pontii filia, hîc sita sum, quæ, duobus natis a me veneno consumptis avaritiæ opus, miserè mihi mortem conscivi. Tu, quisquis es, qui hâc transis, si pius es, quæso a me oculos averte.*

529. *Sana:* 'in her sound mind;'—'in cold blood.'

534. *Tyndăris illa:* 'that daughter of Tyndarus,'—Clytæmnestra.

Juvenal, by the manner of expression, *illa Tyndaris*, insinuates, that this name belonged to others, viz. to many of the Roman ladies of his time.

537. *Atrīdes:* Agamemnon, *the son of Atreus*, and husband of Clytæmnestra. Juvenal uses this name as descriptive of the situation of the husband, whom the modern Clytæmnestra is determined to murder, for the sake of a gallant.

538. *Pontīca . . . regis:* *Mithridātes*, a king of Pontus, invented a medicine, called *Mithridate*, an antidote against poison.

SATIRE VII.

This Satire is addressed to Telesinus, a poet, and contains an animated account of the general discouragement, under which literature laboured at Rome.

Beginning with Poetry, it proceeds with great regularity through the various departments of History, Law, Oratory, Rhetoric, and Grammar: having many curious anecdotes interspersed, and each different head enlivened with such satirical, humorous, and sentimental remarks, as naturally flow from the subject.

1. *Spes:* the hope of reward for the labour of the learned.—*Ratio:* the reason why men apply themselves.—*Cæsăre:* the emperor *Domitian* is probably meant.

4. *Conducĕre:* to hire, in order to make a livelihood thereby; or it may signify (as we find it used in Cicero, II. *de Divin.*) to undertake the work or management of.

6. *Aganippes:* a fountain in a solitary part of Bœotia consecrated to the Muses.

9. *Machæræ:* *Machæra* was probably the name of some noted crier.

10. *Commissa . . . auctio:* an *auction* is said to be *commissa*, when *intrusted* to the honesty and activity of the auctioneer.—Some think, it alluded to the *commission* of the magistrates, who sanctioned the sale.—And others, that it is used figuratively for the strife of the purchasers, who may be said, like gladiators, *inter se committi*.—A sale of this kind is called *auctio*, (from *augeo*, to increase) because the bidders raise the price against each other.

11. *Stantĭbus:* 'to the bidders standing round.'—*Bacchi . . . Fausti:* *Bacchus* or *Bacchius* and *Faustus* were two wretched tragic writers.

14. *Equĭtes Asiāni:* the poet satirizes those noblemen, who enriched their Asiatic slaves, and had them enrolled among the knights. These Asiatics were notorious perjurers.

15. *Cappadŏces:* the *Cappadocians* were, like the Cretans, liars and dishonest to a proverb; yet many of them found favor, and obtained wealth at Rome.

16. *Altĕra . . . Gallia:* *Gallo-Græcia* or *Galatia.*—*Nudo . . . talo:* 'with naked feet,' like poor persons or slaves exposed for sale.

18. *Nectit . . . modis:* the perfection of heroic poetry which seems here to be intended, is the uniting *grand and lofty expression, eloquium vocale*, with *tuneful measures, modis canoris.*

19. *Laurumque momordit*: the eating of the laurel was supposed to inspire young poets with noble ideas.

21. *Ducis:* 'of the emperor,' Domitian.

23. *Croceæ membrāna tabellæ*: the *parchment* or *vellum*, which the ancients used, was *white* on the inside where they wrote, and dyed of a *saffron colour* on the outside with the oil of cedar, to preserve it from decay.

25. *Dona Venĕris . . . marĭto:* 'commit them to the flames.'

26. *Aut . . . libellos:* i. e. lay by your books, and let the moths eat them.

27. *Vigilāta:* which have cost you many a sleepless night.

29. *Ut . . . macrâ:* that, after all your pains, you may have your half-starved image, i. e. a representation of your lean and starved person, crowned with ivy, and set up in the temple of Apollo.

32. *Ut . . . avem:* as children admire the beauty of the peacock, sacred to Juno, without doing the bird any service, so the rich of these days will give you nothing, though they may admire and praise your works.

34. *Tunc:* when you have grown old.—*Seque . . . senectus:* your old age, however eloquent, when clothed in rags, detests itself and the Muses, that have left it in such a deplorable situation.

37. *Musārum . . . relictâ:* there was a temple of the Muses at Rome, built by *Martius Philippus*, where poets used to recite their works.

Augustus built a library and temple to Apollo, on Mount Palatine, where poets also recited their verses, and where they deposited them.

Some join *et Musarum . . . delictâ* to the following line, interpreting it,—he makes verses himself (*invitâ Minervâ*) in defiance of the censure of the learned.

38. *Uni . . . annos:* not that he thinks Homer a better poet, but because he was ancient.

40. *Maculōnus:* some rich man, upon whose patronage the poet depended.

41. *Ferrāta:* 'barred against you,' when you ask remuneration.

46. *Anabathra:* 'stairs,—or a step-ladder,' to ascend to the *rostrum*, which was a kind of scaffolding erected with *timber*, *hired* for the purpose.

47. *Quæque . . . cathedris:* the poet is supposed to have fitted up the *Orchestra* with hired *chairs* for the accommodation of the better sort of people.—*Reportandis:* 'to be returned to the owners.'

48. *Tenui . . . ducĭmus:* see Sat. i, note to line 148.

53. *Non publĭca vena:* 'no common talents.'

55. *Monētâ:* *monēta* is the stamp on money, hence, figuratively, 'a style in writing.'

57. *Omnis . . . impatiens:* 'free from every bitter of life.'

62. *Satur . . . Euoe:* i. e. when Horace wrote his divinest verses, he was sated with good cheer, and prospered under the patronage of Augustus and Mæcenas.

64. *Domĭnis . . . feruntur:* 'are inspired by the lords of Cirrha and Nysa:' i. e. Apollo and Bacchus; the former was a town of Phocis, near Delphos, where Apollo had an oracle; the latter a cave in Arabia, where Bacchus was educated.

65. *Duas . . . curas:* i. e. poetry and domestic troubles.

68. *Adspicĕre:* 'to conceive in his mind.'

69. *Deesset:* this word is here by Synæresis contracted into two syllables; the line is thus divided,

Nām sī | Vīrgĭlĭ-| ō pŭĕr | ēt tŏlĕ-| rābĭlĕ | d'ēssēt.

70. *Cadĕrent . . . hydri:* for *cecidissent;* 'all the snakes would have fallen from the hair of *Alecto*;'—he never would have been able to describe, as he has done, the snaky tresses of Alecto. See Æn. vii. 450.

71. *Surda . . . buccĭna:* 'the silent trumpet;' *surdus* not only signifies one that does not hear, but also that which gives no sound.

Juvenal alludes to Æn. vii. 519.

72. *Rubrēnus Lappa:* an ingenius, but poor and miserable tragic poet, who lived in Juvenal's time.—*Cothurno:* by Metonymy, 'tragic writers.'

73. *Cujus . . . Atreus:* whose tragedy of Atreus, which he was writing, caused him to *pawn* his *platters* and *cloak*, to buy food, &c. Some think *pignero* means *to take a pledge*, and suppose *Atreus* to be the name of the broker to whom *Rubrenus* had pawned his goods.

74. *Infēlix Numĭtor:* 'unfortunate, poor Numitor;' ironically, for he is put here for any rich man.

75. *Quintillæ:* the name of his mistress.

79. *Lucānus*, Lucan, a poet of Cordŭba in Spain, who, on coming to Rome, was made a knight. He left his Pharsalia, a heroic poem, describing the civil wars between Cæsar and Pompey, unfinished, having been put to death by Nero.

80. *Serrāno . . . Saleio:* two poor poets in Juvenal's time.

82. *Amicæ:* 'grateful' to the hearers.

83. *Thebaïdos . . . Statius: Thebais* was a poem, descriptive of the Theban war, written by *Statius* a Neapolitan poet.

84. *Promĭsit . . . diem:* 'appointed a day' for the recital of his poem.

87. *Intactam . . . Agāven:* 'his tragedy of Agave, never before performed or read.—*Parĭdi: Paris* was an actór in high favor with Domitian.

What the poet says in this and the three following lines, in a seeming complimentary way, was a sneer upon Paris, and through him upon the emperor; Domitian so understood it and turned our author's jest into his punishment: for in his old age, he sent him into Egypt, by way of an honorary service, with a military command.

89. *Semestri . . . auro:* i. e. makes them military tribunes, whose office lasted for *six months*: these, as well as knights, wore gold rings. —Some understand summer and winter rings.—As *semestris* also means *half a month (or moon)*, some render *semestri auro*, circular gold (or *rings*) like the moon, when she is full or fifteen days old.

90. *Camerīnos . . . Bareas:* rich nobles, whose levees the poor poets might attend in vain.

92. *Pelopēa* . . . *Philomēla:* the names of two tragedies, which, perhaps being dedicated to Paris, secured his favour and consequently the good will of Domitian.

93. *Pulpĭta:* 'the stage;' some understand 'poetical recitations.'

97. *Pallēre:* 'to grow pale' with study.—*Vinum* . . . *Decembri:* in the month of December, the feast of the Saturnalia was observed with great festivity.

98. *Fœcundior:* 'more beneficial to you' than poetry is to its writers; ironically.

Having exhibited the wretchedness of the poets of his day he begins to show, that historians were equally neglected.

101. *Damnōsa:* ruinous to you, having been at the expense of *so much* paper, for which you will receive no recompense.

104. *Acta legenti:* the *acta* were journals, registers, acts of the senate, or records of a similar kind; the *clerk*, who wrote or *collected* them, was called *actuarius*.

106. *Quid* . . . *officia:* what profit arises to lawyers from their pleadings in civil actions?

107. *Magno* . . . *libelli:* their bundles of briefs, which they carry with them into court.

108. *Ipsi:* the lawyers.—*Magna:* for *magnopĕre*.

109. *Tetĭgit* . . . *illo:* i. e. if some client, more earnest than the other, who thinks, he is not doing justice to the cause, should touch him with his elbow.

110. *Ad dubium* . . . *nomen:* 'to prove a doubtful debt, with his large account-book.' So *nomen* is used by Cicero, *nomina facere*, to run into debt.

111. *Cavi* . . . *folles:* i. e. his lungs.

112. *Conspuĭtur:* 'is slavered with foam,' from vehemence in pleading.

113. *Hinc:* in one scale.

114. *Solum russāti* . . . *Lacernæ:* 'that alone of Domitian's *red-coated* coachman,' and you will find them equal.—Some think *Lacerna* a fictitious name for a soldier, whose dress also was *red*, according to Britannicus.

115. *Duces:* 'the judges;' the poet in this passage humorously alludes to Ovid's description of the contest between Ajax and Ulysses, for the arms of Achilles. Met. xiii. 1.

116. *Dubiâ prŏ libertāte:* 'for one whose liberty is questioned;'—or one who was claimed by some person as a slave.

117. *Tibi . . . palmæ:* it was customary for clients, if they gained their cause, to set up a garland of green palm at the doors of their advocates.

119. *Vocis:* 'of your vociferous pleading.'

120. *Vetĕres . . . bulbi:* perhaps *onions* are here meant, which might be among the small presents, sent *monthly* from Africa to Rome.

121. *Vinum . . . devectum:* 'wine brought down the Tiber' from Veiento, or some other place, famous for inferior wine.

122. *Aureus:* the *aureus* was equal in value to about $3,59 of our money.

123. *Indè . . . pragmaticōrum:* i. e. of that gold piece, you must give a dividend to the pettyfoggers, according to their contract with you.—The *pragmatici* were prompters, who sat behind the lawyers and prompted them with words, as well as with the forms and meaning of the law.

124. *Æmilio:* Æmilius was probably a rich lawyer, but of inferior abilities.

128. *Statuâ . . . luscâ:* i. e. he seems to meditate a stroke, with one eye shut, in order to take better aim with the other; or, perhaps, because he was blind of an eye.

Thus, on account of all this pomp, Æmilius had great practice and was well paid.

129. *Sic:* 'by such attempts at display.'—*Conturbat:* 'ruins himself.'

131. *Rhinocerōte:* the poor and middling class of citizens used to go to the baths, with their oil in a vessel, made of a bull's horn; the richer sort, of the horn of a *rhinoceros*, which was very expensive.

132. *Per . . . assĕre:* i. e. he rides through the forum in a litter, set upon *poles*, which rested on the shoulders of the bearers.—*Medos puĕros:* the Romans were furnished with slaves from Media and Persia.

134. *Spondet:* 'gains him credit.'—*Stlatarius:* from *stlata*, a ship or boat; 'foreign,' as imported by sea from a foreign country.

135. *Vendit:* 'recommends.'

141. *Servi octo:* to carry your litter.

146. *Quando . . . matrem:* i. e. when will *Basilus* or any man with a mean appearance be employed in a cause of great consequence, as

Cicero for Fonteius, where a mother was brought into court, weeping and supplicating for the life of her son.

150. *Declamāre doces:* the poet now shows, that teachers of rhetoric, who opened schools for instructing youth in the knowledge and art of declamation, fared, if possible, worse than lawyers.

151. *Perĭmit . . . tyrannos:* the theme, given by *Vectius*, who is here put for any teacher of rhetoric, to his *class* of pupils, is supposed to be on the suppression of tyrants.

154. *Crambe repetĭta:* in allusion to the old Greek proverb, "Cabbage heated several times is death."

155. *Color: color* was that part of the declamation, introduced by way of reason for the thing, supposed to be done, and by way of plea or excuse for the action.—*Causæ . . . genus:* whether it be demonstrative, deliberative, or judicial;—or, whether defensible or not.—*Summa quæstio:* that, on which the whole cause must turn.

156. *Quæ . . . sagittæ:* what arguments the adversaries may bring forward.

158. *Mercēdem . . . scio:* the words of the dull and inattentive scholar to the master, demanding payment for his labours.

159. *Lævâ . . . mamillæ:* the heart, according to Pliny, xi. 37, is seated inside the left breast with man, and is supposed to be the seat of understanding and wisdom.

160. *Arcadĭco juvĕni: Arcadia* was famous for its breed of *asses*.—*Cujus . . . implet:* no theme was more common in the Roman schools, than the adventures of Hannibal. Every week, says the master, does the story of Hannibal torment my poor head on a declaiming day.

163. *An post . . . cohortes:* in the fifth year after the battle of Cannæ, when Hannibal encamped within three miles of Rome, he was twice assailed by a most violent storm, at a time, when both armies were prepared for battle. This the Carthaginian considered as an unfavorable omen, and, after some deliberation, departed from Rome.

164. *Circumăgat:* 'lead back' from Rome to Apulia.

165. *Quantùm . . . audiat:* 'ask me to give you what you will, and I will give it, if this blockhead's father will hear him as often as I do.'—He that asks a certain sum is said *stipulari:* he that promises it is said *spondere*.

167. *Sophistæ:* put here for *rhetores*.

168. *Et veras . . . relicto :* and having left off teaching, turn to the bar and plead real causes.—*Raptŏre relicto :* leaving fictitious subjects, such as the rape of Helen, &c.—There are some declamations, in Quintilian, *De raptore.*

169. *Fusa . . . silent :* they say no more of Medēa's pouring out and mixing poison for Creüsa.—*Malus . . . marĭtus : Jason,* who forsook Medea; *Ænĕas,* who abandoned Dido; or, *Theseus,* who left Ariadne.

170. *Quæ . . . cæcos :* i. e. what medicines restored youth and sight to Æson.—*Mortaria :* mortars, but here figuratively medicines brayed in a mortar.

171. *Ergo . . . frumenti :* this seems to be the sense of the passage; as the profession of teaching school is so miserable and without profit, I would therefore advise those, who have left the shadowy declamation of the school for the real contention of the bar, to follow a new course of life and never to think of returning to teach rhetoric again, lest they should have nothing left, with which they may buy bread.—*Dabit . . . rudem :* 'he will discharge himself from keeping school;' the *rudis* was a rod given to gladiators, when discharged from their occupation: *dare rudem,* to give a discharge; *donari rude,* to be discharged.

173. *Ad pugnam .* 'to the contention of the bar.'—*Rhetorĭcâ . . . ab umbrâ :* from the fictitious declamations of the school, which were but *shadows* to the real ones.

174. *Tessĕra . . . frumenti :* in any dole, made by the emperor or any city-magistrate for distributing corn, the poor citizens had each a *tally* or *ticket* given them, which they first showed and then received their proportion, according to the money they brought to buy wheat from the public magazines, at a lower than the market price.

This *ticket* was called *tessera,* it being *four square,* and was made of wood or lead.

175. *Quippe . . . lautissĭma :* in comparison with what they get by teaching rhetoric.

176. *Chrysogŏnus . . . Pollio :* two music-masters; others consider them rhetoricians.

177. *Artem . . . Theodŏri :* 'discarding the art of Theodorus,' a very famous rhetorician.—*Scindens :* if we consider *Chysogonus* and *Pollio* as teachers of rhetoric, *scindens* must be rendered 'explaining.'

178. *Balnea sexcentis:* 'baths are built by them at the expense of 600,000 sesterces,' about $21420.

The rich Romans spare no expense when luxury is in question, but pay as little as they can for the honest education of their children.

179. *Anne . . . potiùs:* ironically; should nobility, like these, wait at home for fine weather, &c.? certainly not, they must have porticos, &c.

182. *Numidărum . . . columnis:* Numidian marble was very elegant and expensive, and was first brought to Rome by M. Lepidus.

183. *Algentem . . . solem:* the windows were so contrived as to take in the sun in winter-time: i. e. they faced the south-west.

186. *Quintiliāno:* the celebrated rhetorician, who educates the children.

189. *Exempla . . . transi:* the poet answers, Felicity so strange and singular, as this is, must never be mentioned as an example for others; for Quintilian is the only person, who ever grew rich in this way.

The Romans called an unusual good fortune *nova fata.*

190. *Felix et pulcher:* 'the fortunate is both brave.'

192. *Lunam . . . alūtæ:* the senators and patricians wore *a shoe* (*alutæ*) of the best and softest leather, with a buckle or clasp of ivory or silver, in the shape of a *half-moon.* This ornament was derived from Mercury, who, after snatching Æneas from the fury of the Greeks, placed a *moon* on his foot.

More probably it denoted by its shape, C (*centum*), the original number of senators.

By this line, the poet means that the fortunate may even become *senators* and nobles.

193. *Jaculātor:* 'disputant.'

199. *Ventidius: Ventidius Bassus,* son of a bond-woman, at Ascalon, was at first a carman, then a muleteer; afterwards, in one year, he was made prætor and consul.—*Tullius: Servius Tullius,* the sixth king of Rome, born of a captive.

203. *Cathedræ:* teaching rhetoric, which they did, sitting in a *chair,* desk, or pulpit.

204. *Thrasymăchi: Thrasymachus* was a Carthaginian rhetorician, who taught for several years, at Athens; he hanged himself through poverty.—*Secundi Carrinātis: Secundus Carrinas* came from Athens to Rome, and, declaiming against tyrants, was banished by Caligula.

205. *Et hunc . . . cicūtas:* many think that *Socrates* is intended, who also taught rhetoric at Athens, and was put to death by the Athenians: but *Secundus Carrinas* is certainly the one to whom the poet refers; having been banished from Rome, he returned to Athens, but his countrymen were afraid to render him any relief, lest they should incur the displeasure of Cæsar. He, at length, poisoned himself.

207. *Di:* sc. *date* or *dent.*—*Tenuem . . . terram:* it was usual with the Romans to express their good wishes for the dead in the manner, here mentioned, that the earth might lie light upon them; for they supposed the *manes* dwelt sometimes in the sepulchre together with the ashes.

208. *Spirantesque crocos:* it was customary with the ancients to strew flowers and shed perfumes on the grave of a deceased friend.

210. *Metuens virgæ:* reverencing and beholding with awe his tutor Chiron, the Centaur.

211. *Cantābat:* practised lessons in vocal and instrumental music under his tutor.—*Patriis in montĭbus:* the mountains of Thessaly, from whence came Peleus, the father of Achilles.

212. *Cauda magistri:* the upper part of *Chiron* was like a *man*, the lower, like a *horse*.

213. *Rufum . . . dixit:* *Rufus* or *Ruffus* was a teacher, who charged Cicero with writing barbarous Latin, like an *Allobrogian*.

215. *Quis:* the poet now shows that the situation of a *grammarian* is still more deplorable.—*Encelădi . . . Palæmŏnis:* *Enceladus* and *Palæmon* were two very famous grammarians.

218. *Præmordet:* 'takes the first bite.'

219. *Qui dispensat:* i. e. *dispensator;* 'the housekeeper,—or steward.'

224. *Oblīquo . . . ferro:* 'with the crooked teeth of the card,' such as is used at the present time.

226. *Quot stabant puĕri:* 'as there were boys standing round you to recite their lessons.'

228. *Rara . . . egeat:* i. e. though the pay, which the grammarian receives, is so small; even that he seldom gets without going to law for it.—*Tribūni* here means the *judge*, who tried civil causes.

229. *Sed vos:* a sarcastic apostrophe to parents.

233. *Phœbi:* the name of the keeper of the bath.

236. *Sicŭlus:* i. e. Acestes.

241. *Victōri popŭlus quod postŭlat:* these words are satirically added by the poet, and seem to be included in a parenthesis.—*Victori:* 'a victorious gladiator.'

SATIRE VIII.

The great object of this Satire is to demonstrate, that distinction is merely personal; although we may derive rank and titles from our ancestors, if we degenerate from the virtues, by which they obtained them, we cannot be considered as truly noble.

1. *Pontĭce:* some noble person, perhaps a descendant of the author of the *Thebaĭs.*—*Longo sanguĭne:* by a descent through a long train of ancestors of noble blood.

3. *In currĭbus:* 'in triumphal cars,' as expressed in triumphal statues.

4. *Dimidios:* 'half demolished,' by length of time.—*Humĕros . . . Corvīnum:* 'a statue of Corvinus with a broken shoulder.'

6. *Genĕris tabŭlâ . . . capāci:* 'in a long genealogical table.'

8. *Fumōsos:* 'now black with smoke.'

9. *Si . . . vivĭtur:* if you live infamously before the images of these great men.—*Quò:* sc. *spectant;* 'what avail?'

13. *Cur . . . lare:* i. e. why should Fabius boast of his descent from Q. Fabius Maximus Æmiliānus, (called *Allobrogĭcus* from his victory over the Allobroges,) and in his descent from Hercules, &c.—*Arâ:* the altar of Hercules, of which the Fabian family were the hereditary guardians.

They were said to be sprung (*Herculeo lare*) from *Hercules.*

15. *Euganeâ . . . agnâ:* the sheep, bred on the *Euganean* downs, had the finest and softest fleeces in all Italy.

16. *Catinensi pumĭce: Catĭna* (now *Catania*) was a city near mount Ætna; the finest pumice was collected from the vicinity of Mount Ætna: with these stones, the effeminate Italians used to smooth their skins.

17. *Emptor . . . gentem:* those, condemned of poisoning or any other capital crime, were not only put to death, but had their names erased from the public records and their images *broken* or otherwise destroyed.

22. *Hos . . . tuŏrum*: prefer the virtues of these excellent men to the images of your ancestors.

23. *Præcĕdant . . . virgas*: 'if you should be consul, esteem *them* before all the ensigns of your office.'

29. *Osiri invento*: *Osiris* was the chief deity of the Egyptians, worshipped under the form of a bull or ox. They supposed that Osiris was the inventor of husbandry, and that his soul transmigrated into an ox. When this ox, called also *Apis*, arrived at a certain age, the priests drowned him and ran about howling in quest of another, of the same form and marks as the former; which when they had found, they shouted with joy Εὑρήκαμεν! we have found him: Συγχαίρωμεν! let us rejoice together!

34. *Scabie . . . levĭbus*: having all their hair eaten off with the mange.

38. *Ne tu sis*: 'lest you be called in the same manner,' without having any claim to their virtues.

43. *Aggĕre*: the *agger* was a mound, raised by Tarquin, for the defence of the city, and much frequented by low company.

44. *Vos humĭles . . . Cecropĭdes*: these are the words of Rubellus.

49. *Plebe togātâ*: 'the meanest plebeians.'

50. *Nodos*: 'the difficulties.'—*Ænigmăta*: 'the mystic intricacies.'

51. *Batāvi*: the *Batavi* or Hollanders were conquered by Domitian, when a youth.

52. *At tu . . . Hermæ*: i. e. you are nothing but a mere name, and resemble a shapeless stone.

The poet alludes to the *Hermæ* or heads of Mercury, set on posts at the doors of the great men in Athens.

58. *Facĭli . . . fervet*: 'for whom, swift in the course, many a hand glows with applauding.'

62. *Corȳthæ*: the name of a famous mare from *Corythus* or *Coritus*, a town of Etruria.

63. *Hirpĭni*: a famous horse, so called from the place, where he was bred, a hill in the country of the Sabines.

64. *Ibi*: 'in these horses.'

67. *Nĕpōtis*: the name, perhaps, of some covetous miller, who wearied his horses by employing them in grinding night and day.

70. *Illis*: i. e. to your ancestors.

71. *Hæc . . . juvĕnem:* so much for the youth, Rubellus Blandus.

81. *Phalăris . . . tauro: Phalaris* was one of the most cruel of the Sicilian tyrants: he had a brazen *bull*, in which he inclosed people and burnt them alive. See Class. Dict.

85. *Ostrea . . . Gaurāna: Gaurus* is a mountain of Campania, near the Lucrine lake, where the best *oysters* were found.

86. *Cosmi . . . ahĕno:* the *unguentum Cosmiānum* was a perfumed ointment so called from one *Cosmus*, a perfumer, who, by boiling various aromatics together, produced his famous ointment.

The poet here means, that if the person spoken of did not anoint himself, as others, but could afford to purchase and dip himself in a *whole kettle* full at once of this rare perfume, yet his name would perish with his body. It is not living sumptuously, but well, that gives reputation after death.

90. *Ossa . . . medullis:* i. e. you see the kings, we have conquered, robbed and oppressed, and the very marrow, as it were, sucked out of their bones.—*Vacuis exsucta medullis*, by Hypallage, for *vacua exsuctis medullis*.

95. *Pansa . . . Natta:* who *Pansa*, or his predecessor, Natta, was, is unknown. They are probably fictitious names. Some, from the similarity between this and Sat. i. 39, 42, think *Pansa* denotes the *Senate*, and *Natta*, *Marius*.

96. *Chærippe:* he introduces *Chærippus*, a subject of the plundered province, whom he advises to sell the few trifles he has left, before a new governor comes to devour what the former had spared; supposing that, if he did turn his small goods into money, he might perhaps the better conceal it.

97. *Furor . . . naulum:* i. e. when you have nearly lost all, it would be the height of folly to lose what you should pay for your passage to Rome, in order to accuse your oppressor.

Some interpret it, lest you should not be able, when you die, to pay the *ferry money* to Charon,

Or more probably it is merely a proverbial expression, and means, "save what thou canst in the wreck of thy fortunes."

98. *Vulnus:* 'grief.'

104. *Mentŏre mensæ: Mentor* was a distinguished artist in chasing and embossing silver.

He means, that there were few *entertainments*, where, in the courses of the tables, there were not some cups, dishes, &c. of Mentor's workmanship.

107. *Plures . . . triumphos:* i. e. they acquired more riches in stripping peaceable people, than their conquerors ever took from them in time of war.—*Occulta:* the last syllable of *occulta* is made long, in consequence of *sp* in the commencement of the following word. See Carey's Lat. Pros.

116. *Gallĭcus axis:* 'the Gauls,' who used to fight from chariots.

117. *Messorĭbus:* the people of Africa, who supplied Rome with corn.

118. *Circo . . . vacantem:* 'minding nothing but the diversions of the circus and the theatres.'

128. *Acersecŏmes:* 'favorite boy.'

129. *Conventus:* 'districts.'

130. *Celæno:* 'like the harpy *Celæno*.' The governors' wives used to receive money from the suitors, to influence their husbands in their favour.

131. *Pico: Picus*, the first king of the *Aborigines* or first inhabitants of Italy, was said to be the son of *Saturn*.

132. *Omnem . . . pugnam:* all the *Titans*, who were arrayed in battle against Jupiter.

136. *Si te . . . secūres:* i. e. if you delight in putting the poor people to death, till the very axes are blunted by frequent use, and the executioner himself is tired out with the number of executions.

142. *Quò:* sc. *jactas;* 'wherefore do you boast of your high birth?'

145. *Santonĭco . . . cucullo:* the *Santŏnes* were a people of Aquitania, in Gaul, from whom the Romans derived the use of *hoods* or *cowls*, which covered the head and face.

146. *Præter . . . carpento:* on the Appian, Flaminian, and Latin ways. See Sat. i. 162, note.

Juvenal inveighs against the great men, who, in imitation of Nero, were passionately fond of becoming charioteers.

148. *Adstringit . . . sufflamĭne:* the *sufflāmen* or *drag-chain* was put on the carriage wheel by the slave, (but *Damarippus*, though consul, performs the office) to prevent its running too fast down hill, or sliding back, when going up hill.—*Multo* implies his doing it often.

153. *Virgâ . . . annuet:* salute him with a dexterous crack of his whip.—*Maniplos:* 'trusses of hay.'

155. *Interea . . . altaria:* i. e. at his abdication, when, according to the custom, instituted by Numa, he offers sacrifice at the altar of Jupiter.

156. *Jurat . . . Epŏnam:* sc. *per; Epŏna* or *Hippōna* was a goddess, who presided over horses and mules. Her statues were placed in horses' stables.

159. *Syrophœnix:* 'a *Syrophœnician* perfumer.'

The best and most skilful perfumers came from *Syria* and *Phœnicia.*

160. *Idumææ . . . portæ:* the *Idumæan gate* was so called, because Titus and Vespasian entered it in triumph, having conquered the *Jews.*

162. *Cyăne succincta:* 'active Cyăne;' the woman who kept the tavern.

168. *Thermārum calĭces:* the *thermæ* or *hot-baths,* at Rome, were places, where some, after bathing, drank very hard. They also drank hot wine, while bathing, to promote perspiration.—*Inscriptaque lintea:* over the doors of brothels, signs made of painted linen were spread.

170. *Præstāre . . . ætas:* i. e. persons of Damarippus' age are capaple of serving in the army for the protection of both the *emperor* (*Nerōnem*) and the empire.

175. *Sandapilārum: sandapĭla* was a sort of bier or coffin for the poorer sort, especially for those who had been executed.

182. *Volĕsos Brutumque:* 'the nobles of Rome.'

186. *Phasma Catulli:* Catullus wrote a play called *Phasma* or *Vision.*

187. *Laureŏlum:* the name of a tragedy, in which the hero *Laureolus,* for some horrid crime, is *crucified.*—*Lentŭlus:* another of these profligate noblemen.

191. *Planipĕdes:* they, who acted the parts of servants, were called *planipedes,* as being *bare-footed.*

192. *Quanti . . . refert:* i. e. expose their persons to be put to death: no matter for what price, these *nobles* run the hazard of their lives; they do it voluntarily, nobody, therefore, will pity them.

He now satirizes those noblemen, who acted the parts of *gladiators.*

193. *Nullo . . . Nerōne:* in allusion to the cruelty of *Nero,* who commanded 400 senators and 600 knights to fight in the amphitheatre.

197. *Thymĕles:* See Sat. i. 36, note.—*Corinthi:* the name of a low mimic and buffoon.

200. *Mirmillōnis:* for an account of the gladiators, called *mirmillones* and *retiarii*, see Note to 126th line, Sat. ii.

207. *Aurea . . . spira:* 'a golden wreath.' The *spira* was a *band*, fastened to the hat and tied under the chin; the band being of *gold* showed that he was no common gladiator.

209. *Ignominiam:* in fighting with the nobleman, who was so cowardly and inexperienced.

212. *Senĕcam: L. Annæus Seneca.* See Class. Dict.

213. *Cujus:* i. e. *Nero's.—Debuit . . . unus:* according to the laws of the twelve tables, a parricide was sewn up in a *sack* with *an ape*, *a serpent*, a cock and a dog, and thrown into the sea.

The poet means, that Nero's many parricides deserved more than one death.

215. *Agamemnonĭdæ: Orestes*, the son of Agamemnon and Clytemnæstra, who slew his mother. *Nero* slew his mother Agrippina.

217. *Nec . . . polluit:* i. e. *Orestes* did not kill his sister *Electra*, as *Nero* did his brother *Britannicus*.

218. *Spartāni . . . conjugii:* i. e. *Orestes* did not slay his wife, *Hermiŏne*, as *Nero* did his wives *Octavia*, *Antonia*, and *Poppæa*.

219. *Aconĭta . . . miscuit: Nero* poisoned his brother *Britannicus* and his aunt *Domitia*.

220. *Cantāvit: Nero* not only sung upon the stage, but journied to Greece to try his skill among the most famous artists.

221. *Troĭca . . . scripsit: Nero* wrote a poem on the destruction of Troy; and it is reported, that he set Rome on fire to better realize the scene.—*Virginius . . . Vindĭce Galba: Virginius Rufus*, leader of the army of Germanicus, *Julius Vindex*, pro-prætor in Gaul, and *Sanguis Sulpitius Galba*, prefect of Spain revolted from *Nero*. See Class. Dict.

223. *Crudâ:* for *crudēli*.

226. *Apium . . . corōnæ:* a garland of *parsley* was the reward of the best musician at the Nemæan games.

227. *Majōrum . . . colosso:* the poet here addresses Nero.

228. *Domĭti:* the father and *grand-father* of *Nero* were named *Domitius.—Thyestæ . . . Antigŏnes:* i. e. the dress which you wore, when you played in the tragedies called *Thyestes* and *Antigone.—Syrma:* a long garment which tragic players used.

229. *Persōnam Menalippes:* i. e. the mask you wore, when you acted the part of *Menalippe.*

230. *Marmoreo . . . collosso: Nero* erected a *collossal statue* to Augustus and suspended from it the *harp*, which was adjudged him in the contest with the Grecian musicians. The statue, alluded to here, was, however of *brass*, not of *marble.*

231. *Quid . . . sublimius:* i. e. who can deny, that *Catiline* and *Cethĕgus* were of noble birth?

235. *Tunĭcâ . . . molestâ:* a coat, made of linen, pitch, hemp, and other combustibles, and put on criminals, who were chained to a stake and thus burned alive.

236. *Consul: M. Tullius Cicero.*

241. *Leucăde:* 'from Leucas,' a promontory of Epirus, near which Augustus defeated Antony and Cleopatra.

245. *Arpīnas alius: C. Marius,* born at *Arpinum,* worked at the plough for hire, in his own country.

247. *Nodōsam . . . vitem:* the Roman centurions carried a piece of tough *vine-branch* in their hands, with which they corrected the soldiers, when they did amiss. *Marius* had been a private soldier and had endured the chastisement of his officer.

250. *Solus . . . Urbem:* it was not *alone,* that *Marius* conquered the *Cimbri,* but with the assistance of *Q. Lutatius Catulus,* yet the glory of the war devolved on him, as being the commander in chief.

252. *Majōra cadavĕra:* the Cimbri were men of very large stature.

255. *Pro totis . . . parenti:* the Romans had a superstition, that if their generals would consent to be devoted to death or sacrificed to Jupiter, Mars, the Earth, and the Infernal Gods, all the misfortunes of their party would be transferred to their enemies.
Two of the family of the *Decii,* father and son, had devoted themselves to death for the good of their country.

259. *Ancillâ . . . bonōrum: Servius Tullius,* though born of the slave *Oriculana,* arrived at the honor of being the sixth king of Rome.

262. *Juvĕnes ipsius consŭlis:* the sons of the first consul, *L. Junius Brutus,* who conspired to reinstate the *Tarquins.*

264. *Coclĭte: Horatius Cocles.* See Class. Dict.—*Mucius: Mucius Scævŏla.* See Class. Dict.

265. *Virgo: Clælia.*

266. *Occulta . . . servus: Vindicius*, a slave, who waited at table, overhearing part of the discourse, among the conspirators, about the restoration of the Tarquins, informed the consuls.

269. *Thersites:* the basest of the Greeks, deformed both in mind and body. See Homer's Iliad ii, 212.

273. *Infāmi . . . asylo: Romulus*, to promote the peopling of the city, in its first infancy, established an *asylum* or sanctuary, where criminals of all kinds, who could escape thither, were sure to be safe.

SATIRE IX.

This Satire consists of a dialogue between Juvenal and Nævolus, an enfranchised slave; a poor wretch, who, from a kind of jester or dabbler in small wit for a meal, had become what is called a man of pleasure; and thence, by a regular gradation, a dependant of some wealthy debauchee (here named Virro), who made him subservient to his unnatural passions: and, in return, starved, insulted, hated, despised, and discarded him. This miserable object the poet rallies with infinite spirit, on his disconsolate appearance; and, by an affected ignorance of the cause, engages him to enter into a detailed account of his infamous life.

3. *Crepereius Pollio:* a noted spendthrift, who could not borrow any more money, though he offered *triple interest* for it.

7. *Vernam equĭtem:* slaves, who appeared in a style and manner above their condition, were called *vernæ equites, gentlemen-slaves.*

8. *Salĭbus . . . intra pomœria:* 'jests of a polished kind,' in contradistinction to the provincial, low-born jests of the common slaves.—*Pomœrium* (*quasi post murum*) was a space about the walls of a town, within and without, where it was not lawful to plough or build for fear of hindering the defence of the city: hence, by Metonymy, a limit or bound, *the limits of a city.*

9. *Siccæ:* i. e. not moistened with perfumed ointments.

14. *Quarta . . . febris:* a quartan ague and fever, which has lasted so long, that it has, as it were, become domesticated.

19. *Ganymēden Pacis:* the statue of Ganymede, in the temple of Peace, was, as well as the other places enumerated, a place of rendezvous for all manner of lewd persons.

20. *Matris: Cybĕle.*

24. *Pingues . . . lacernas*: 'course great coats,—or cloaks.'

27. *Tenue argentum*: light money, not of due and legal weight.

33. *Vos humĭli . . . parāti*: i. e. if you are so sparing of your liberality towards those, who minister to your pleasures, *such as you* will hardly be generous to those, who want your charity, your attendants and poor clients.

34. *Morbo: morbus,* in a mental sense, denotes any odd humour, unreasonable passion, or vice.

35. *Passer*: it is said, that *sparrows* are the most salacious of all birds: hence he gives this title to *Virro.*

36. *Milvos . . . lassos*: he represents Virro's estate to be so large, as to tire the kites in flying over it.

38. *Suspectum . . . Cumis*: Mount Misēnus hangs, as it were, over the city *Cumæ.*

This and mount *Gaurus* were famous for their vines.

43. *Cymbăla pulsantis*: i. e. one of the *Galli,* priests of Cybele.

50. *Exspectāte cicādas*: i. e. wait for the spring.

59. *Tollis*: 'you bring them up.'—*Libris . . . viri*: Servius Tullius, to fix the number of births and burials, ordered, that, when a child was born, the kindred should bring a piece of money into the *ærarium* of Juno Lucina; and into the exchequer of Venus Libitina, when any died. The father was obliged to give notice of the birth of a child, and the child received its name within thirty days afterwards.

60. *Forĭbus . . . es*: it was usual, on all festal occasions and particularly on the birth of children, to hang garlands and wreaths at the doors.

62. *Propter . . . capis*: if a legacy was left to a single man, it was void, by the Papian law: if to a married man, having no children, he could take but a part of it, the rest went to the public treasury.

63. *Cadūcum*: this was a legacy, left a person upon certain conditions, such as those of being married, having children, &c.; in default of which the whole went to some other persons.

64. *Commŏda . . . implevĕro*: the *jus trium liberorum* entitled a man to various privileges and immunities; of which the principal were, an exemption from the trouble of wardship, a priority in bearing offices, and a treble proportion of grain on the customary distributions.

This was the case, if the parents lived in Rome; if they lived elsewhere in Italy, they were to have *five* children; if in any of the Roman

provinces, *seven* were necessary to enable them to claim the advantage of the *jus trium liberorum.*

76. *Curia Martis Athēnis:* the judges of the court of *Areopăgus* gave their suffrages, by night, and in silence, by characters, and alphabetical letters; and it was a capital crime to divulge the votes, by which any sentence was past.

77. *Corўdon:* Juvenal humorously styles *Nævolus*, this paramour of old *Virro*, *Corydon*, in allusion to VIRG. *Ecl.* ii. 1, 2.

87. *Baltea: straps* made of leather, with which the masters corrected their slaves: in revenge for which, there was nothing which the slaves would not invent against their masters.—*Deĕrĭt: deerit*, in this line, and in line 105, is contracted, by the figure *Synæresis*, into two syllables.

92. *Faciens:* 'sacrificing.'—*Laufella:* a priestess of *Vesta*, who, in celebrating the rites of the *Bona Dea*, together with the women worshippers, drank herself into drunken fury.

108. *Qui . . . caput:* by this periphrasis are described those unnatural wretches, who dressed their heads, like women: who, if they wanted to scratch them, gently introduced one finger only, for fear of discomposing their hair.

117. *Fabricius:* when *C. Fabricius* was *censor*, he adjudged *Corn. Ruffinus*, a senator who had twice been consul, unworthy of the senatorial dignity, because he had in his house silver vessels of ten pounds weight, esteeming it as a notorious example of luxury.

118. *Mœsōrum:* the *Mœsians* were remarkably robust and therefore in great demand at Rome, as chairman or carriers of sedans.

120. *Curvus:* 'skilful.'

123. *Nam . . . surdo:* i. e. fortune is deaf to all petitions on my behalf.

This is expressed by an allusion to the story of *Ulysses*, who, sailing by Sicily and being forewarned of the danger of listening to the Sirens on the coast, stopped his mariners' ears with wax, and so sailed by them securely.

SATIRE X.

The subject of this Satire is the Vanity of Human Wishes. The poet takes his stand on the great theatre of the world and summons be-

fore him the illustrious characters of all ages. As they appear in succession, he shows, from the principal events of their lives, how little happiness is promoted, by the attainment of what our indistinct and bounded views represent, as the most perfect of earthly blessings. Of these he instances wealth, power, eloquence, military glory, and personal accomplishments; all which have, as he observes, proved dangerous or destructive to their respective possessors. From hence, he argues the wisdom of acquiescing in the dispensations of Heaven; and concludes with a form of prayer, in which he points out, with great force and beauty, the objects for which a rational being may presume to approach the Almighty.

Juvenal seems, in the composition of this Satire, to have had in his thoughts Plato's second Dialogue of *Alcibiades* and Persius' second Satire: he has, however, taken nothing from them, but the general idea; the filling up is entirely his own.

1. *Gadĭbus: Gades*, now *Cadiz*, is an island beyond the streights of Gibraltar, to the south of Spain. The ancients supposed it to be the *extremity of the west* whence the inscription, NE PLUS ULTRA, on the pillars of Hercules.

2. *Gangen:* the greatest river in the *east*, dividing India into two parts.

8. *Togâ . . . militiâ:* the *toga*, says Cicero, is the badge of *peace*. In time of Peace, situations in the administration of civil affairs are sought for; in time of war, posts of command in the army; each of which are often attended with damage to those who had eagerly sought them.

10. *Mortifĕra . . . facundia:* Demosthenes and Cicero both came to violent deaths.—*Virĭbus . . . confisus: Milo*, the Crotonian wrestler. See Class. Dict.

11. *Periit;* this line is thus scanned,

Cōnfī-| sūs pĕrĭ-| īt ăd-| mīrān-| dīsquĕ lă-| cērtīs.

The *it* in *periit* is made long by the Cæsural pause.

13. *Cuncta . . . census:* i. e. an income beyond the rate of a common fortune.

15. *Temporĭbus . . . cohors:* the construction is, *Igitur tota cohors*, illis *diris temporibus, jussu Neronis, clausit Longinum et magnos hortos prædivitis Senecæ, &c.*

16. *Longinum: Nero* ordered *Cassius Longinus* to be put to death, because he had in his possession a statue of *Cassius*, one of the murderers of Julius Cæsar; but the real cause was, that he was *rich.—Senĕca:* tutor to Nero, supposed to be engaged in *Piso's* conspiracy; but put to death in consequence of his great *wealth*. See Class. Dict.

17. *Lateranōrum ædes: Plautius Laterānus* had a sumptuous palace, in which he was beset by order of *Nero*, and killed so suddenly, that he had not a moment's time to take leave of his children and family. He had been designed consul.

The Pope's palace, called the *Lateran*, is built on the site of this edifice.

18. *Cœnacŭla:* literally, *places to sup in;* as the ancients used to sup in the highest part of the house, it is put here for a *garret*, where paupers lodged.

20. *Contum:* a *pole*, armed at one end, such as highwaymen used to carry. A boatman's pole is also called *contus*.

24. *Toto . . . foro:* the senators and other rich Romans had *chests* of brass, in the *forum* of Mars, to hold and preserve their money: but these, having once been robbed, they removed to the temple of Castor. These *chests* were also kept in the *forum* of Trajan.

Some think, the poet alludes to *usurers*, who transacted their business in the *forum*.

28. *Jamne . . . auctor:* i. e. do you now think much about wealth or ostentation, (*quod*) which caused one philosopher to laugh, another to weep?—*Sapientĭbus alter: Democrĭtus*, a philosopher of *Abdēra*, who always derided the vanity of man.

30. *Contrarius alter: Heraclĭtus*, a philosopher of *Ephĕsus*, who acted *contrary* to *Democritus* and wept for the folly of man.

35. *Trabeæ:* robes, worn by kings, consuls, and augurs.—*Tribūnal:* a seat in the *forum*, in the form of a half-moon, from which the judges passed sentence. At the upper part was placed the *sella curūlis*, on which the *prætor* sat.

36. *Quid:* the poet now derides the figure, which the *prætor* made, when presiding at the Circensian games.—*Currĭbus:* triumphal cars, which were drawn by four white horses.

38. *Tunĭcâ Jovis:* those, who triumphed, wore a *tunic* or garment, which, at other times, was kept in the temple of Jupiter.—*Sarrāna;* Sarra was the ancient name of *Tyre*, famous for its *purple* dye.

41. *Publĭcus:* sc. *servus;* the Romans had public, as well as private servants, who attended them on such occasions as these. This servant assisted in holding up the heavy crown of the *prætor.*—*Consul . . . eōdem:* the ancients had an institution, that a *slave* should ride in the same chariot with a *consul,* when he triumphed, and should admonish him *to recollect that he was a man.*

As the *prætor* is here represented as triumphing, the word *consul* is used.

43. *Volŭcrem . . . eburno:* the *eagle* with expanded wings, which the triumphant prætor held, on the top of his *ivory* sceptre.

44. *Præcedentia . . . officia:* for *longum agmen officii causâ;* these were the great man's dependants, who, on this occasion, marched in solemn procession before the chariot.

45. *Niveos . . . Quirĭtes:* in triumphal processions, citizens, clad in *white,* walked by the side of the chariot.

46. *Defossa . . . amĭcos:* 'whom the sportula, buried in his coffers, (and not sincere attachment,) has made his friends.'

47. *Tunc:* Democritus in his time.

50. *Vervēcum . . . nasci:* the *Bœotians, Thracians,* and particularly the people of *Abdēra,* a city of Thrace, were noted for stupidity.

52. *Fortūnæ . . . laqueum: mandare laqueum alicui,* is a phrase somewhat like, *go hang yourself.*

53. *Medium . . . unguem:* to hold out the middle finger, the rest being contracted, was significant of the utmost contempt.

55. *Propter . . . deōrum:* it was customary with the ancients to write their vows on paper or waxen tablets, and, sealing them up, to affix them to the knees of the gods with *wax:* they used also to spread wax on the knees of the image, and thereon write their wishes. The knees were considered the seat of mercy.

The gods permit us to ask, but the consequences of having our petitions answered are often fatal.

56. *Quosdam:* the poet now passes to *honors,* and, by examples, shows that, like riches, they prove the destruction of many.

58. *Pagĭna: pagina,* in its proper and literal sense, signifies a page of a book, but here, a plate of brass, fixed before the statues of eminent persons, containing all their titles and honors.—*Restemque sequuntur:* things *dragged by ropes* are said *sequi restem.*

The populace pulled down all the statues of *Sejānus*, to please the emperor, with whom this prime minister was in disgrace, and dragged them about the streets of Rome.

59. *Ipsas . . . Sejānus:* some of the statues of *Sējanus* were on horseback; others in a triumphal car, drawn by two horses: all which were broken to pieces, the very chariots and horses demolished, and, if made of brass, carried to the fire and melted.

63. *Facie . . . secundâ: Sejanus* was so favored by *Tiberius*, that he raised him to the highest dignity, next himself.

65. *Pone . . . trahat:* the words of the populace, triumphing over *Sejanus* and flattering *Tiberius.—Lauros:* it was usual to adorn their houses with garlands of laurel on any public occasion of joy.

66. *Cretātum:* beasts, sacrificed to the celestial gods, were *white;* those to the infernal deities, were *black.—Ducĭtur . . . spectandus:* criminals were dragged by a *hook* to the *Scalæ Gemoniæ* and thrown into the Tiber. The body of *Sejanus* was exposed three days at the *Scalæ Gemoniæ*, before it was cast into the river.

The *Scalæ Gemoniæ* was a place appointed either for torturing criminals or for exposing their bodies after execution. It was on Mount Aventine, and there were several *steps* which led up to it.

71. *Verbōsa . . . Capreis: Tiberius*, while at *Capreæ*, an island on the coast of Naples, was informed, that *Sejanus* had a design upon the empire: on which he wrote a long and pompous epistle to the senate, who had *Sejanus* seized and punished.

73. *Turba Remi:* 'the commons.'

74. *Nursia Tusco: Sejanus* was a *Tuscan*, born at Volscinium, where the goddess *Nursia* (the same as *Fortune*) was worshipped.

77. *Augustum:* 'emperor.'—*Ex quo . . . vendĭmus:* the poorer sort of plebeians used to sell their votes to the candidates for public offices, before *Julius Cæsar* took from the people the right of electing their magistrates.

78. *Effūdit:* sc. *populus;* have dismissed all care and concern about the state, and the election of officers.

80. *Contĭnet:* 'withhold itself from all concerns of state.'

83. *Brutidius: Brutidius Niger*, the ædile and rhetorician, a great friend to *Sejanus*.

84. *Victus . . . Ajax:* alluding to the story of *Ajax* (to whom the emperor is compared), who, being overcome in his dispute with Ulysses

concerning the armour of Achilles, ran mad with grief, and vented his anger upon the cattle of the field.

85. *Malè defensus:* 'badly supported by the senate.'

88. *Cervīce obstrictâ:* those, who were dragged to punishment, had a chain or halter, fastened about the neck.

91. *Curūles:* the ivory chairs of state, in which *Prætors*, *Ædiles*, and other high magistrates were carried, put here for the offices themselves.

94. *Grege Chaldæo:* *Tiberius*, at Capreæ, was surrounded by a band of *Chaldæan* astrologers, and was guided by them in all his affairs of state.—*Pila:* *javelins*, with which the Roman foot soldiers were armed; as if the poet had said,—"Do you wish to be an officer, to have soldiers under your command?"—*Cohortes:* a *cohort* was the *tenth* part of a *legion*. The dignity of a Tribune of the soldiers is intended.

95. *Castra domestĭca:* the same as *castra Prætoria*.

100. *Potestas:* 'the magistrate.'

101. *De mensūrâ . . . ædĭlis:* an *ædile* was an inferior officer, who had jurisdiction over weights and measures; and was authorized to break them, if they were not just.

There were *two* kinds of *ædiles*, (strictly speaking, indeed there were *three*) the *Curule* and the *Plebeian:* the first were officers of considerable power; it is of the second kind, that Juvenal here speaks.

103. *Ergo . . . ruĭnæ:* here the poet draws a conclusion, from what had been said of *Sejanus*, that few are wise enough to distinguish true good from evil.

105. *Numerōsa . . . tabulāta:* 'was building for himself a tower of many stories.'

107. *Præceps:* substantively for *præcipitium*. *Ruperti* construes *ruinæ* in the dative.

108. *Illum:* *C. Julius Cæsar*.

109. *Flagra:* while Rome enjoyed her freedom, *slaves* only, not *Roman citizens*, were permitted to be beaten with *scourges*.

112. *Genĕrum Cerĕris:* *Pluto*, who took away and married *Proserpine*, the daughter of *Ceres*.

114. *Eloquium:* the poet now shows, by the examples of *Demosthenes* and Cicero, that eloquence is equally pernicious.

115. *Quinquatrĭbus:* the *Quinquatria* were festivals in honour of *Minerva*, the goddess of arts and sciences: they lasted *five days*, during which time the school-boys had holydays.

116. *Quisquis . . . Minervam:* i. e. one who has only commenced his first elements. The youngest tyro, who has, as yet, only paid *one single as* to the master.—*Minervam:* by Metonymy for *science* itself.

122. *O fortunătam . . . Roman:* a verse of *Cicero*, notorious for its vanity and ill-sounding numbers.

Dryden, in his translation, has made it exceedingly ridiculous,—

"Fortune foretuned the dying notes of Rome,
Till I, thy consul sole, consoled thy doom."

125. *Philippĭca . . . proxĭma:* Cicero wrote fourteen orations against Antony, (called *Philippics*, as imitating Demosthenes in freedom of language,) of these the *second* is the most elaborate and abounds in the severest invectives.

126. *Volvĕris:* the books of the ancients were rolled up in volumes of paper or parchment: this famous *Phillippic* stood *second* in the volume.—*Illum: Demosthenes*, who poisoned himself to avoid falling into the hands of *Antipăter*.

130. *Pater:* the father of Demosthenes is said to have been a *cutler* at Athens.

132. *Lŭteo:* dirty with soot and smoke.—Others explain it by *flavo*, as denoting the colour of the fire; but *luteus*, in this sense, has the first syllable *long*.

133. *Exuviæ . . . tropæis:* all *spoils* taken from a conquered enemy, were called *exuviæ*. The *trophy* was a monument erected in memory of victory: the custom came from the Greeks, who, when they had routed an enemy, suspended the spoils of armour and other ensigns of victory from the trunk of a tree, called *tropæum* (from τρέπω, to turn), a monument of their having *turned* the enemy to flight.

136. *Captīvus . . . arcu:* on the top of the triumphal arch, which was built upon these occasions, they made some wretched captive place himself, bemoaning his wretched fate, while the conquerors were exulting in their victory.

145. *Sterĭlis . . . ficûs:* the wild fig-tree, springing up spontaneously near walls and monuments, and shooting its roots and branches between the joinings of the stones, totally overturns them in course of time.

147. *Expende Hannibălem:* put Hannibal in the scales, weigh his ashes and see how light they are: i. e. place him in the scales of human greatness.

149. *Nilo . . . tepenti:* bordering on the Nile, which is called *tepid*, as being near the *torrid* zone.

150. *Rursus . . . popŭlos: then* extending to the country of the Æthiopians.

153. *Didūcit . . . acēto:* around such rocks, as obstructed his passage, he piled large trees, and, setting them on fire, poured *vinegar* on the rocks, as they became red; and thus the rocks were split and calcined, and he was enabled to remove or cut a passage through them.

Pliny says, that the hardest rocks may be split with fire and vinegar. This story, however, is rejected as fabulous.

156. *Subūrâ:* one of the principal streets of Rome, put here for the city itself.

157. *Quali digna tabellâ:* 'what a ridiculous picture he would have made.'

158. *Gætŭla . . . luscum:* when he was entering Tuscany, the *Anio* was overflown with incessant rains, and the country was so flooded, that he was three days and nights, marching through the wet, in which situation he lost many of his army, and all his elephants but one: here, by damp and fatigue, he lost the use of *one* of his *eyes*.

161. *Cliens . . . tyranno:* a dependant on *Prusias*, king of *Bithynia*, he visited him every morning to salute him as his patron, and was obliged to sit and wait at the door of his palace, till the king saw fit to admit him.

165. *Vindex . . . annŭlus:* at *Cannæ*, he is said to have taken above three bushels of rings from the dead bodies of the Romans. One *ring* containing poison, he always carried with him, and by means of which he finally perished.

168. *Pellæo juvĕni:* Alexander the Great was born at *Pella*, a city of Macedon, and died of a fever at *Babylon*, occasioned by excessive drinking.

170. *Gyăræ . . . Serīpho:* two of the *Cyclădes*, islands in the Ægēan sea, to which criminals were banished.

171. *Figŭlis . . . urbem: Babylon* was surrounded by a wall of *brick*, of an immense height and thickness.

174. *Velificātus Athos: Athos* is a mountain in Macedon, running like a peninsula into the Ægean sea. *Xerxes* is said to have digged through a part of it to make a passage for his fleet.

175. *Constrātum . . . mare:* Xerxes is said to have had 12,000 ships with him in his expedition, and with them to have formed a bridge from *Sestos* to *Abydos*, over which the army, chariots, horses, &c. passed, as if the sea had been *solid* under them.

177. *Defecisse . . . prandente:* it is said, that the army of Xerxes was so numerous, as to drink up a river at once, wherever it stopped.—*Medo:* the army of Xerxes consisted of *Medes* and Persians.

178. *Madĭdis . . . Sostrātus:* the fancy of a poet is compared to wings with which he soars into the region of invention. The fancy of *Sostratus* (a poet, who described the Persian expedition), to produce such improbabilities, is supposed to be moistened with wine.

179. *Ille . . . relictâ:* Xerxes, after the defeat of his naval forces, near *Salămis*, by Themistocles, immediately fled in a poor fishing-boat.

180. *Corum . . . Ennosigæum:* when Xerxes found his bridge of boats shattered by a tempest, he ordered the Hellespont to be scourged with three hundred lashes, and fetters to be cast into the sea. Herodotus also relates the story, but says nothing of the *winds* being scourged.—*Ennosigæum:* 'the earth-shaking Neptune.'

183. *Stigmăte: stigma* signifies a brand or mark impressed upon the foreheads of fugitive slaves.

185. *Cruentis:* by the slaughter of such vast numbers of the Persians by the Athenian commander.

188. *Da spatium:* the poet now satirizes the folly of wishing for long life.

192. *Deformem pro cute pellem:* 'instead of a smooth skin, an unsightly hide.'

194. *Quales . . . Tabrăca . . . buccâ: Tabraca,* now *Tunis,* a city in the maritime part of Lybia, near which was a thick wood, abounding in apes.

200. *Inermi:* 'toothless.'

205. *Citharœdus:* this word denotes that species of musician, who sang, and played the harp at the same time.—*Seleucus . . . lacernâ: Seleucus* was a noted musician, who, like all his profession, wore a rich embroidered garment, when he exhibited on the stage.

214. *Hippia:* a woman, noted for her debaucheries.

215. *Themĭson:* the name of some physician.

216. *Basĭlus:* some prætor, probably, who shamefully plundered (*socios*) the people of his province.—*Hirrus:* the name of some fraud-guardian.

217. *Possideat . . . sonăbat: Cinnămus*, the freedman and barber of Augustus.

231. *Carcĕre fornĭcis:* 'the prison of a brothel.'

238. *Rex Pylius:* Nestor, king of Pylos.

239. *Vitæ . . . secundæ:* the *crow* is fabled to live nine times the age of a man. Nestor, says the poet, stands second to this long-lived bird.

241. *Dextrâ compŭtat:* the ancients counted by their fingers; the numbers under a hundred on the fingers of the left hand; from one to two hundred, on those of the right; and so on, alternately.

242. *Quique . . . bibit:* i. e. who has lived so many autumns and tasted the produce of so many vintages.

244. *Nimio de stamĭne:* i. e. the *thread* of life was spun out to too great a length.

245. *Ardentem:* upon the funeral pile.

249. *Alius: Laertes*, king of *Ithaca*, the father of Ulysses.

250. *Ad umbras Assarăci*: 'to the sepulchre of his ancestors.' See Assaracus, Class. Dict.

253. *Edĕre planctus:* it was customary to hire women to mourn at funerals, who went before the corpse, to lament the dead.

254. *Scissâ . . . pallâ:* rending the garments, in token of grief, was very ancient.

255. *Diverso . . . carĭnas:* i. e. before *Paris* had made preparations for sailing to Greece.

258. *Asiam: Asia Minor*, subject to the empire of Priam.

259. *Tremŭlus:* Priam, now trembling and almost worn out with old age.

260. *Ruit . . . Jovis:* see Virg. Æn. ii, 509.

263. *Torva . . . uxor:* Hecuba, the wife of Priam, is said to have been changed into a bitch.

265. *Ad nostros:* to examples among our own people.—*Regem . . . Ponti:* Mithridātes.

266. *Crœsum . . . vitæ: Crœsus* was the last king of Lydia and proverbially rich. He asked *Solon*, the Athenian lawgiver, who was the happiest man? The philosopher told him, "no man could be called happy before death." This afterwards Crœsus found to be true; for being taken by Cyrus and ordered to be burned, he cried out, "Solon! Solon! Solon!" Cyrus asked the reason of this and was told what

Solon had remarked: whereupon, considering, it might be his own case, he spared his life and treated him with much respect.

268. *Exsilium . . . habuēre:* the long life of *C. Marius* was attended with innumerable miseries. Being conquered by Sylla, he fled to the *marshes of Minturnæ*, a town of old Latium, where he was taken and thrown into prison: but, escaping thence into Africa, he was obliged to beg his bread through the streets of Carthage. He afterwards returned to Rome, on the departure of Sylla to the Mithridatic war, and becoming consul, then for the seventh time, died in a few months, having amply revenged himself upon his enemies.

272. *Si . . . curru:* i. e. if Marius had died immediately after his triumph over the *Teutones* and Cimbri.

273. *Pompâ:* the *a* in *pompâ*, in this line, is preserved from elision.

275. *Provĭda . . . Campania:* before the civil war between *Pompey* and Cæsar, the former laboured under two violent fevers, one at Naples and the other at *Campania.* Campania is therefore called *provida*, because, if the fever had killed Pompey, it would have *provided* against all his after misfortunes, and the dire consequences of a civil war.

281. *Formam optat:* the poet now satirizes the folly of parents, who wish so anxiously for beauty in their children.

286. *Rutĭlæ: Rutila* was an ugly hump-backed old-woman, in Juvenal's days, upwards of seventy-seven years of age, as Pliny says.

287. *Suam:* sc. *faciem.*

290. *Sanctos . . . Sabĭnos:* i. e. though a family, simple and honest, may have furnished him with the purest morals, such as those, for which the ancient Sabines were distinguished.

296. *Non . . . viris;* i. e. it is impossible for them to be *men*, if they are handsome, since those endowed with beauty are generally *effeminate.*

300. *Hæc: Phædra*, the step-mother of Hippolytus, was the daughter of Minos, king of *Crete.*

301. *Sthenobœa;* see Bellerophon and Sthenobœa, Class. Dict.

304. *Cui . . . destĭnat: Messalĭna*, the wife of the emperor Claudius, so doated upon *Silius*, a noble Roman, that she obliged him to put away his wife Julia Syllana, and resolved to be married to him herself, in the absence of the emperor, who had gone no farther, than to *Ostia*, a city near the mouth of the Tiber.

309. *Ritu . . . antiquo:* at marriages, a portion was given by the wife to the husband, in consideration of the burden of matrimony.

310. *Signatoribus auspex*: on all such occasions, a *soothsayer* used to attend, and nothing of importance, either public or private, was anciently undertaken, without his advice.—The *signatores* were a kind of public *notaries*, who drew up, signed, sealed, and attested wills, deeds, marriage settlements, and the like.

314. *Scelus . . . admittas:* of marrying another man's wife.

315. *Principis:* the emperor Claudius.

329. *Divina:* all things, belonging to the gods or appertaining to sacrifices, were called *divine*.

332. *Spatium . . . extremum: spatium ultimum* or *extremum*, in chariot and horse racing, signifies the space between the last bound and the goal, where the race ended. Hence, metaphorically, it denotes the latter part of life.

336. *Plumâ Sardanapāli:* 'the downy bed,—or effeminacy of Sardanapālus;' he was the last king of Assyria, whose life was such a scene of luxury and effeminacy, that his subjects held him in the utmost contempt, and at last revolted: having been overcome, he erected a pile, and burned himself together with all his valuable effects.

340. *Fortūna Deam:* the Greeks had many temples erected to Fortune. Ancus Martius and Servius Tullus, were the first among the Romans, who built temples to this goddess.

This Satire has been imitated by Dr. Johnson, in his poem, entitled, "The vanity of human wishes."

SATIRE XI.

This Satire consists principally of an invitation to Persicus, the poet's friend, to spend the day with him; in the course of which, he takes occasion to expose and reprehend in the severest terms all manner of intemperance and debauchery; but, more particularly, the luxury, used by the Romans, at their feasts.

1. *Atticus:* the name is here used for any person of great wealth.

2. *Rutilus:* used here for any person, who, by extravagant gluttony, has been reduced to poverty.

3. *Apicius: Apicius* was a noted epicure in the time of Nero: after having spent near 800,000 pounds in luxurious living, he poisoned himself, while he had 80000 pounds left, for fear of wanting a meal.

8. *Scriptūrus . . . lanistæ:* i. e. to copy out the laws, rules, words of command (*regia verba*), and other matters of knowledge, necessary to make him a fencer, that he may be thoroughly qualified for the art.

14. *Gustus:* 'dainties to please their taste.'

18. *Lancĭbus oppositis:* 'family-plate being pawned.'—*Matris . . . fractâ:* a family-bust or statue, *broken* to pieces, that it may not be known, and pawned for the value of the gold or silver only.

20. *Miscellanea ludī:* 'the diet of a prize-fighter.'

22. *Ventidio:* a noble and hospitable Roman.

23. *Illum . . . sacculus:* the poet means, if a man has sense enough to distinguish the size of Atlas from that of inferior mountains, but, at the same time, cannot distinguish between his own narrow circumstances and the fortunes of the rich, so as to regulate his living accordingly, he is deserving of the utmost contempt.

34. *Curtius:* *Curtius Montanus*, a man of very moderate abilities. —*Matho:* a person of very inferior abilities, who, not succeeding at the bar, turned spy and informer.—*Buccæ:* 'or a Curtius and Matho, mere sound.'

40. *Fœnŏris . . . gravis:* by *argenti gravis* (joined with *fœnoris*, which signifies *interest* upon money lent) the *principal* money itself may be understood. Or the epithet *gravis* may here signify the *best* silver money, in contradistinction to the *tenue argentum, venæ secundæ, &c.* Many interpret *argenti gravis*, silver in the rude heavy mass.

43. *Annŭlus:* a *ring* was a mark of honour and distinction, worn by the Roman knights.

45. *Luxuriæ:* to gluttons and spendthrifts.

48. *Fœnŏris auctor:* 'the money-lender.'

49. *Vertĕre solum: vertĕre solum* signifies 'to run one's country.'

50. *Cedĕre . . . Subūrâ:* i. e. to run away from Rome for debt is so common, that there is no more discredit in it, than changing the hot street of the *Subura*, for the cool air of the *Esquilian* hill.

61. *Evandrum: Evander*, a king of Arcadia, who, having accidentally slain his father, possessed himself of the place, where Rome was afterwards built. He entertained *Hercules* and hospitably received *Æneas*, when he landed in Italy.—*Tirynthius:* Alcmēna, the

mother of *Hercules*, was born at *Tiryns*, a city of Peloponnēsus: he was therefore called *Tirynthius*.—*Minor* . . . *hospes*: *Æneas*, inferior in birth.

68. *Alter aquis*: *Æneas* was drowned in the *Numicus*, a river of Italy.—*Alter flammis*: *Hercules* burned himself to death on Mount Œta.

74. *Odōris* . . . *recentis*: i. e. smelling as fresh as if they were just gathered.

76. *Autumnum*: sc. *succum*; 'the autumnal juice' of the apple, which is crude and apt to offend the stomach.

78. *Curius*: Curius Dentātus.

80. *Compĕde fossor*: slaves, who had committed certain crimes, were put in irons, and made to dig in mines, or in the fields, or in stone-quarries.

81. *Vulva popīnæ*: the paps of a sow with young, together with a part of the belly, cut off from the animal, and dressed with proper seasonings, was a favourite dish among the Romans. Another favourite dish was the womb of a sow with young.

82. *Sicci terga suis*: 'a flitch of bacon.'

85. *Si quam* . . . *hostia*: if any of the flesh of the victim, offered in sacrifice, remained, it was prized, as an accidental rarity.

86. *Consŭlis* . . . *functus*: alluding probably to *Curius Dentatus*.

89. *Erectum*: 'thrown over his shoulder.'

95. *Trojugĕnis*: 'the Roman nobles,' many of whom boasted of their being descended from the ancient *Trojans*.

96. *Nudo latĕre*: their couches had plain and ordinary sides, or sides which had no backs, rising from them, to lean upon for their ease.

97. *Vile* . . . *aselli*: the head of an ass, crowned with clusters of grapes, was cast in brass, and fixed upon the front of their couches, as a provocative to hilarity and good fellowship.

103. *Cælāta* . . . *hosti*: i. e. the soldier, having found some large pieces of plate, with the designs of the wolf, which suckled Romulus and Remus, of Romulus and Remus, and of Mars, hovering over the children, and protecting them, wrought upon them, broke out the figures and fastened them to his helmet, that he might exhibit them to the eyes of a vanquished enemy.

109. *Tusco* . . . *catīno*: i. e. earthern ware, which was made at Aretum, a city of *Tuscany*.

111. *Vox . . . nos:* alluding to the history of M. Cæditius, a plebeian, who acquainted the tribunes, that, as he was passing the temple of Vesta, at midnight, he heard a voice, louder than human, saying, "The Gauls are coming," which also commanded him to tell the magistrates of this, that they might be warned of the impending danger.

114. *His:* i. e. by the gods, who acted prophetically towards the Romans.

116. *Fictĭlis . . . Jupĭter:* 'the image of Jupiter, made of clay.'

122. *Latos . . . ebur:* 'unless their round tables are set on huge pedestals of ivory.'

124. *Porta Syēnes: Syēne* was the metropolis of an island of the same name; and this island was called *Insula Elephantina,* from the number of its *elephants. Porta* is here put, as denoting *Syene* to be the *door,* through which, from the island, the passage lay into Egypt, and thence to Rome.

125. *Mauri:* many elephants came from *Mauritania.—Indus:* the largest elephants came from *India.*

126. *Deposuit . . . bellua:* elephants shed their teeth.

132. *Tessellæ:* probably, 'the squares of a chess board.'—*Calcŭlus:* 'chess-men.'

137. *Tryphĕri: Trypherus* was eminent for his skill in carving, which he taught in a public school.

141. *Ulmea cœna:* Trypherus had all kinds of provisions for a feast, made of wood, as the best material for teaching his scholars.

142. *Latus Afræ . . . avis:* 'the wing of a turkey;' this bird came from Numidia, a country of Africa.

147. *Phryx aut Lycius:* handsome Phrygian and Lycian slaves were in great demand among the Roman nobility.

148. *Latīnè:* as my boy understands no other language.

149. *Tonsi rectique capilli:* and not long and curled, like the fashionable waiters.

160. *Testārum crepĭtus:* these were, probably, shells, jingled together, as they danced.—*Cum verbis:* 'with obscene songs.'

163. *Lacedæmonium . . . orbem:* the Romans were very fond of fine pavements or floors, made of marble and inlaid with various kinds of it; among the rest, some came from *Sparta,* in small *round* forms, which were inserted in their proper places by way of ornament.

179. *Megalesiăcæ . . . mappæ:* at the Circensian and *Megalesian* games, they hung out a *towel*, to show, that the sports were about to begin. Nero introduced this custom; for, hearing as he sat at dinner, how impatiently the people expected his coming, he threw out at the window the towel with which he wiped his hands, to give the people notice, that he had dined, and would soon be at the circus. From that time, the beginning of the games was announced by hanging out a towel. The Megalesian games were in honour of *Cybele*, who was called *Idæan*, from *Ida*, a mountain of Phrygia, where she was worshipped: hence her festival was called *Idæum solemne.*

184. *Virĭdis . . . panni:* the four parties, which ran chariot-races in the circus, were dressed in different liveries, viz. green, russet, blue, and white. One of these parties was always favored by the court, and, at this time, most probably, the *green.*

192. *Togam:* i. e. the Romans, crowding to the games.—*Balnea . . . sextam:* the Romans attended to their usual business, till noon, that is, the sixth hour, and then, to the ninth hour, our three o'clock, in the afternoon, they exercised and bathed themselves, and then went to their meals.

To do these, sooner than the appointed hours, was allowed only on festival days, or to persons, aged and infirm. To be seen going to the baths before the appointed hour was reckoned effeminate.

194. *Facĕre hoc*: i. e. frequent feasts and indulge in idleness.

SATIRE XII.

The poet, having invited Corvinus to assist at a sacrifice, which he intended to offer up by way of thanksgiving for the safety of his friend Catullus from the dangers of the seas, professes his disinterestedness on the occasion, and from thence takes an opportunity to satirize the Hæridepetæ, or Legacy-hunters, who flattered and paid their court to rich men, in hopes of becoming their heirs.

1. *Corvīne:* a friend of Juvenal, to whom this satire is addressed.

3. *Regīnæ:* to Juno, queen of the gods.

4. *Pugnanti Gorgŏne Maurâ:* i. e. Minerva, who is fabled to bear in her shield the head of *Medūsa.* See Class. Dict.

6. *Tarpeio . . . Jovi:* on the *Mons Capitolinus*, otherwise called the *Tarpeian hill*, was a temple, sacred to Jupiter.

7. *Templis maturus:* beasts were reckoned of a proper age and size for sacrifice, when the tail reached the joint in the hinder leg.

8. *Spargendusque mero:* at the sacrifices, wine was poured on the heads of the victims, between the horns.

11. *Hispullâ:* a very corpulent lady, noted for her lewdness.—*Taurus:* a white bull was usually sacrificed to Jupiter.

13. *Clitumni:* a river dividing Tuscany and Umbria.

19. *Subitus . . . ignis:* i. e. a flash of lightning struck the sail-yards and set them on fire.

22. *Omnia . . . poëtica . . . tempestas:* i. e. even the fancy of a poet could not picture any thing more horrible.

24. *Genus . . . aliud discriminis:* i. e. the vessel's being (l. 30.) half full of water.

27. *Votivâ . . . tabellâ:* persons, who had escaped shipwreck, had a painting made of the scene of distress, through which they had passed, and this being consecrated to Neptune, was hung up in some temple, near the sea-coast. This painting was called *votiva tabella.*

28. *Pictores . . . Iside*. so many *tablets* were hung up in the temples of *Isis* by merchants and seamen, that many painters obtained a living by being employed on this branch of the art alone.

33. *Decidere . . . ventis:* 'by throwing his goods overboard, he (*Catullus*) began to compound with the winds;'—to bargain, as it were, for his life, at the expense of his goods.

37. *Mæcenatibus: Mæcenas,* the favourite of Augustus, was a very delicate and effeminate person, from whom people of a similar description were called *Mæcenates.*

39. *Egregius . . . aër: Martial* frequently speaks of this singular property of the air and water of *Bætica* (Andalusia), in staining the fleeces of the sheep kept there with a bright yellow or golden hue.

42. *Parthenio: Parthenius* was an ingenious artist.

43. *Pholo: Pholus* was a drunken Centaur, who, when he entertained Hercules, brought out for this purpose, a tun of wine at once.

45. *Emptor Olynthi: Philip* of Macedon; Lasthenes, governour of *Olynthus*, having been bribed by Philip, betrayed the city into his hands.

50. *Jactātur . . . maxima:* i. e. not only articles of superfluity, but even useful necessaries, are thrown overboard in the storm.

51. *Adversis:* sc. *ventis.*

52. *Recĭdit:* the first syllable in this word is made long by the figure *Diastole.*

53. *Discrimĭnis . . . minōrem:* 'it is a sign of the utmost distress, when we are obliged to use helps to make the ship lighter,' as by cutting away the masts, which is supposed to be the meaning of *minorem* in this place.

63. *Stamĭnis albi lanifĭcæ:* it was the opinion of the ancients, that when the *destinies* intended long life to a person, they spun *white* thread; when death, *black* thread.

67. *Velo prora suo: prora* (by Synecdoche) may mean the vessel itself, but it literally signifies the forepart, foredeck, or forecastle of a vessel; and so it is probably to be understood in this place, as *velo suo* implies the sail, proper to this part of the ship; the fore-sprit sail.

68. *Gratus . . . mamillis: Alba Longa* was built by *Iulus* Ascanius, who, having before dwelt at *Lavĭnum* (built by *Æneas*, and so called from his second wife *Lavinia*), left that place to his step-mother. The Trojans were told by the oracle, that where they found a *white* sow with thirty pigs sucking, there they should build a city, which they did, and called it, from the colour of the sow, *Alba.*

73. *Tandem . . . Italiam:* these lines contain a description of the *mole* and port of *Ostia*, at the mouth of the Tiber.—*Inclūsa per æquŏra:* through the waters included between and within the moles.

74. *Tyrrhenamque Pharon*. in the haven of Ostia, Claudius built a *Pharos* or *lighthouse*, in imitation of that at Alexandrīa.—*Porrecta . . . Italiam:* i. e. we again reach the two sides of the piers, like arms, which extend so far into the Tyrrhene sea, that they seemed to enclose it as far as the middle way, and, as it were, to leave the coast of Italy behind.

79. *Vertĭce raso:* when in distress at sea, the sailors usually invoked the assistance of some god, with a solemn vow of cutting off their hair, and offering it, as an acknowledgement, for their preservation.

82. *Sertăque delūbris:* on solemn occasions, all the temples of the gods were adorned with garlands.—*Farra . . . cultris:* they made cakes of meal and salt, with which they sprinkled the sacrificing knife, the head of the victim, and the fire.

88. *Omnes viŏlæ . . . colŏres :* 'violets of every colour.'

90. *Matutīnis . . . lucernis :* it was customary, on any joyful occasion, either of a public or private nature, to adorn the gates of their houses with branches of laurel, and with lamps, even in the day-time.—*Operātur :* 'celebrates the festival ?' the verb *operor*, when it stands without any addition, signifies, *to sacrifice,—to join in a sacrifice.*

93. *Libet exspectāre :* 'I should be glad to see.'

95. *Tam sterĭli :* so unlikely to leave you anything.—*Coturnix . . . cadet :* i. e. not even one of the least of birds would be offered in sacrifice for a man, who is a father, and, like Catullus, has heirs to his estate.

96. *Sentīre calōrem :* 'to be attacked with a fever.'

98. *Fixis . . . tabellis :* it was customary, in cases of sickness, for the friends to suspend, in the temples of the gods, votive tablets, having inscribed upon them the wishes and prayers of those, who hung them up. If the party, for whose sake they were made, recovered, the offerers of the tablets thought themselves bound to perform their vows.

102. *Furvâ gente :* the Moors.

103. *Arborĭbus . . . agro :* i. e. in the forest, near Lavinium, where *Turnus*, the king of the Rutulians reigned; the country was called Etruria.

104. *Cæsăris armentum : Domitian*, as a matter of state and curiosity, transported into Italy numbers of elephants ; and in the forest of Lavinium, a herd of them might be seen together.

106. *Regique Molosso :* Pyrrhus.

107. *Horum majōres :* i. e. the elephants of former times.

108. *Turrim :* towers made of wood and filled with armed men were put on the backs of the elephants, and thus carried into battle.—*Belli :* the *i* in *belli*, in this line, is preserved from elision.

109. *Novium . . . Histrum Pacuvium :* the names of two legacy-hunters.

110. *Ebur :* ivory, but here, by Metonymy, *elephants.*

113. *Alter :* Pacuvius, as appears from l. 123.

117. *Iphigenīa :* this alludes to the story of Agamemnon sacrificing his daughter *Iphigenia*. See Class. Dict.

118. *Tragĭcæ . . . cervæ :* alluding to Diana's stealing away Iphigenia and substituting the *hind* in her place.

120. *Libitinam evaserit:* 'should recover.' *Libitina* was a name given to *Proserpine*, as presiding over funerals.

125. *Jugulata Mycenis:* 'Iphigenia sacrificed at Mycenæ.'—If Agamemnon had not offered to sacrifice his daughter, Pacuvius would never have thought of doing the same with his, for the recovery of the rich man, who, in consequence, has made him heir to his whole estate.

126. *Vel Nestora totum:* 'even to Nestor's age.'

127. *Quantum . . . Nero:* the rapacity of Nero was proverbial. The sums he extorted from the provinces under various pretences exceed all belief.

He gave no office, says Suetonius, without the addition of this special charge: "*Scis quid mihi opus sit; et hoc agamus, ne quis quidquam habeat.*" You know what I want; let us manage in such a manner, that nobody else may have any thing.

SATIRE XIII.

Calvinus had left a sum of money in the hands of a confidential person; when the restoration of this was demanded, the man, to whom it had been entrusted, foreswore the deposit.

The indignation, expressed by Calvinus, at this breach of trust, seems to have reached the ears of his friend Juvenal, who endeavours to soothe and comfort him under his loss: in doing this, the poet speaks of the villany of the times, shows that nothing can happen, but by the will of providence, and that wicked men carry with them their own punishment.

4. *Gratia . . . urnam:* in criminal cases, the Prætor Urbanus, who sat as chief judge, put into an urn the names of his assessors (a kind of jury-men, who, to the amount of some hundreds, were annually chosen for this purpose), from which he drew out the number prescribed by law, usually, about fifty, who sat by him at the trial. When the pleadings were over, they reriaed and deliberated on what had passed. On their return, they had each three waxen tables put into their hands, one of which was marked with the letter C. for *condemno*, guilty; another, with the letter A. for *absolvo*, not guilty; and a third, with the letters N. L. *non liquet*, I am doubtful. One of these tablets, each person dropt privately into an urn, which the Prætor took out, and pronounced sentence, according to the decision of the majority.

It was in the Prætor's power, however, to manage the business in such a manner, that the defendant, however in the wrong, might appear to have the *urn* in his favour.

8. *Nec . . . patĭris:* i. e. such frauds, as you complain of, are not very rare in Rome.

10. *E medio . . . acervo:* taken, as it were, from the lesser and every day miseries of life.

22. *Nec jactāre jugum:* 'and not to shake off the yoke;' that is, not impatiently to struggle with adversity.

A metaphor, from unruly oxen, that toss their necks, and strive in vain to get rid of the yoke.

25. *Pyxĭde:* literally *a little box;* but here, by Metonymy, 'poison.'

27. *Thebārum portæ:* Thebes a city in Bœotia, built by Cadmus, the son of Agenor, called *Heptapylos*, having *seven* gates. There was another *Thebes*, in Egypt, which was said to have had a *hundred* gates. —The first is meant here.—*Ostia Nili:* the mouths of the *Nile* were seven in number.

28. *Nona ætas:* as *ætas* and *sæculum* mean a period of 100 years, it is most probable that the *ninth age of the city* is intended, which corresponds very well with the time in which the poet wrote, viz, in the seventy-second year of the ninth age.—*Agĭtur:* 'is going on.'—*Ferri temporĭbus:* the last of the four ages, into which the world was supposed to be divided, and which was worse than the three preceding it, was the *iron* age. See Ovid's Met. i. 127.

32. *Fæsidium:* the name of some vain and ignorant pleader, who courted the applause of the people, by treating them with his *sportula*.

33. *Bullâ dignissĭme:* i. e. worthy, old as you are, to be ranked with children, on account of your simplicity.

The *bulla* was a gold ornament, in the shape of a heart, which was suspended from the neck of free-born children, till they were seventeen. The children of the poor had it made of leather.

37. *Rubenti:* *red* with the blood of animals sacrificed, or with the fire upon it.

39. *Falcem:* it is said that *Saturn*, after he was compelled to fly from heaven, settled in Italy, and taught the natives the art of agriculture.

41. *Idæis . . . antris:* 'in the caves of mount Ida,' where Jupiter, immediately after his birth, was carried and concealed.

43. *Iliăcus puer:* Ganymede, the son of Tros, king of Troy. See Class. Dict.—*Herculis uxor: Hebe.* See Class. Dict.

45. *Liparæâ . . . tabernâ:* near Sicily, there were several islands, called *Lipari;* in one of these, *Vulcania,* Vulcan's forge was said to be.

46. *Sibi:* 'by himself,—alone.'

48. *Atlanta: Atlas* was a king of Mauritania, feigned by the poets to have been transformed into a mountain, and to have supported the heavens on his shoulders.

49. *Sortitus . . . imperium:* Jupiter, Neptune, and Pluto, the three sons of Saturn, cast lots for the dominion of the universe: Neptune obtained that of the sea.—*Sicŭlâ . . . conjŭge:* Proserpine.

51. *Rota:* alluding to the story of *Ixion.*—*Furiæ:* Alecto, Megæra, Tisiphone.—*Saxum:* alluding to *Sisўphus,* the son of Æŏlus.—*Vultŭris . . . pœna:* in allusion to the story of *Prometheus.*

57. *Plura . . . fraga . . . acervos:* the fruits of the earth were the riches of the golden age.

61. *Ærugine:* i. e. the coin, which had been laid up so long, as to have contracted rust.

62. *Tuscis . . . libellis:* the art of soothsaying is said to have first come from the *Tuscans,* which consisted in foretelling future events from prodigies; these were recorded in books and were consulted occasionally, to determine the meaning of any thing of a marvellous nature.

63. *Quæque . . . agnâ:* when any prodigy happened, the custom was to expiate by sacrifice, to avert the consequences of ill omens, which were gathered from prodigies. A *she lamb* was the offering on such occasions: its head was *crowned* with a garland of flowers or with ribands.

65. *Puĕro:* the *o* in *puero* is preserved from elision.

66. *Fœtæ . . . mulæ:* mules are not known to have ever brought forth young; though Appian says, such a thing happened in Rome, before the coming of Sulla.

68. *Exămen . . . delūbri:* it was considered a very great prodigy, if a swarm of bees settled on the top of a temple, tree, or military standard.

73. *Arcāna:* for *sestertia arcano deposita;* committed to the care of an acquaintance privately and without witnesses.

78. *Per solis radios:* this was an usual oath.—*Tarpeiaque fulmĭna:* i. e. by the thunder of Jupiter Capitolinus, who had a temple, built on the Tarpeian rock.

79. *Cirrhæi . . . vatis:* Apollo, who had an oracle at Delphi, near *Cirrha*, a city of Phocis, where he was worshipped.

80. *Venatrĭcis . . . Puellæ:* Diana, the goddess of hunting.

81. *Pater Ægæi:* Neptune is said to have had his principal habitation in the Ægæan sea. By *pater*, here, we are not to understand a *father*, as some have interpreted it, by saying, that he was *father of Ægeus*, the father of Theseus. It is a title of reverence, honour, and power, given to the gods; and sometimes even to demigods and heroes. Here it may be taken in the sense of *potens*.

82. *Herculeos arcus:* the *bow*, put for the *arrows*, which Hercules used in killing the Hydra, and which he gave to his companion Philoctētes.

84. *Comĕdam . . . sincĭput:* alluding to the story of *Thyestes*, the brother of Atreus, who, having committed adultery with the wife of Atreus, was obliged to eat the child, which his brother killed in revenge and served up to him at his own table.

85. *Phario . . . acēto: Pharos* was an island of Egypt, from whence came the best *vinegar*.

89. *Altaria tangunt:* those, who prayed or swore, usually laid their hands upon the altar.

91. *Ita secum:* 'thus reasons with himself.'

93. *Isis:* an Egyptian goddess, adopted among the deities of the Romans, was supposed to be much concerned in inflicting maladies and diseases on the perjured.—*Sistro:* the *sistrum* was a sort of timbrel, used by the priests of Isis, with loose rings on the edge, which, when shaken, yielded a shrill sound: at the top, it had the figure of a cat, with a human face, and below, that of Isis.

97. *Ladas:* the name of a famous runner.—*Anticўrâ:* an island in the Archipelăgo, put for *hellebore* (its principal produce), which was considered good to purge the head, in cases of madness.

98. *Archigĕne:* a physician, famous, probably, for curing madness.

99. *Pisææ . . . olivæ:* the prize, at the Olympic games, was an olive crown, which is called *Pisæan* from *Pisæ*, a city of Elis, where these games were celebrated every fifth year.

110. *Mimum . . . Catulli:* alluding to a play of *Catullus*, called the Phasma, in which there was a character of a *buffoon*, who ran away from his master, after having cheated him, and then vexed and even provoked him, that he might be brought to swear himself off, cheerfully proposing thus to be perjured.

112. *Stentŏra: Stentor* was a Grecian mentioned by Homer to have had a voice as loud as the voices of fifty persons.

113. *Gradīvus Homerĭcus:* when *Mars* was wounded by Diomede, he is said by Homer to have roared as loud as 10 000 men in the field of battle.

116. *Carbōne tuo:* the coals burning on your altar.—*Chartâ . . . solūtâ:* the paper, in which the frank-incense was brought, having been broken open, that it might be poured upon the coals.

Some think the *sealed paper* is meant, on which the vows were specified in writing.

121. *Et qui . . . distantia:* the difference between the Stoics and Cynics was in their dress: the Stoics alone wearing a *tunic* under their cloak.

122. *Epicūrum: Epicurus* was a temperate and sober philosopher of Athens, who lived chiefly on bread, water, and herbs, and placed the *summum bonum* in tranquillity of mind. His followers perverted his doctrine, and placed the chief good in the pleasures of the body.

129. *Claudenda . . . janua:* it was customary to shut doors and windows, in a time of mourning, especially, for the death of a relative.

132. *Vestem diducĕre summam:* 'to tear the border of his garment,' which was an usual sign of grief.

136. *Si decies . . . eburnis:* the construction is, *Si tabellis lectis decies* a creditore *diversâ* in *parte,* (or *diversâ parte,* by the opposite party,) debitores *dicunt chirographa supervacui ligni vana, quos ipsorum littera, princepsque gemma Sardonychum, quæ custoditur eburnis loculis, arguit.*

138. *Gemma . . . Sardonўchum:* the seal of Sardonyx, which the poet calls *princeps,* because this *gem* was principally used in seals.

141. *Gallīnæ filius albæ:* this expression appears to have been proverbial in Juvenal's time: *white* was deemed a lucky colour.

145. *Sulfūre:* by Synecdoche, for any combustible matter, with which houses are set on fire.

148. *Adorandæ rubigĭnis:* 'of venerable rust;' i. e. 'venerable for their antiquity.'

150. *Hæc . . . non sunt:* i. e. if there are no such valuable relics in the temples.

152. *Neptūni:* of a statue of Neptune, whose beard was gold.

153. *Totum conflāre Tonantem:* i. e. when he has stolen and melted down an entire statue of Jupiter.

155. *Deducendum:* sc. *parricidam;* see Sat. viii, 213, 214. note.

157. *Gallĭcus: Rutilius Gallĭcus* was appointed, under Domitian, *prefect* of the city, which officer had cognizance of capital offences, and sat every day on criminal cases.

160. *Una domus:* i. e. the house of Gallicus.

162. *Quis . . . Alpĭbus:* the inhabitants about the Alps have generally great swellings around their throats, occasioned, as some suppose, by drinking snow-water.

163. *Meroë:* an Egyptian island in the Nile.

164. *Cærŭla . . . Germāni lumĭna:* the Germans are described by Tacitus, as having piercing *blue* eyes, and *red* hair.

165. *Madĭdo . . . cirro:* the Germans were accustomed to anoint and curl their hair, so as to make it look like horns.

166. *Nempe:* surely no one would wonder.

167. *Ad:* for *adversus.*—*Subĭtas Thracum volŭcres:* a flight of *cranes*, coming unexpectedly from Strymon, a river of *Thrace.*

173. *Cohors:* sc. *Pygmæorum.*

174. *Nulla . . . erit:* an objection started by Calvinus.

175. *Abreptum . . . erit:* the answer of the poet.

178. *Sed . . . ipsâ:* the words of Calvinus.

180. *At:* *at* is frequently synonymous with *certè* or *saltem.*

181. *Nempe:* the answer of the poet.

184. *Chrysippus Chrysippus* was a Stoic philosopher.—*Thalĕtis:* *Thales* was one of the seven wise men of Greece.

185. *Senex . . . Hymetto:* *Socrates* lived at Athens, in the neighbourhood of which was mount *Hymettus*, famous for its excellent honey.

186. *Qui . . . dare:* Socrates was accused of contemning the gods of Athens, and, for this was condemned to die, by drinking the juice of *hemlock*.

An old scholiast has observed on this passage, as indeed some others have done, that one of his accusers, *Melitus*, was cast into prison with him, to whom, although at his earnest request, Socrates refused to give ·on of the poison.

194. *Surdo: surdus* not only signifies *one who does not hear*, but *that also, which gives no sound.*

197. *Cædicius:* a very cruel judge in the days of Vitellius; or, according to some, in the days of Nero.—*Rhadamanthus:* one of the judges of hell.

198. *Testem:* the testimony of an evil conscience.

199. *Spartano . . . propinquis:* the poet alludes to a story related by Herodotus. A Milesian had entrusted a sum of money to one Glaucus, a Spartan. After a time, the sons of the Milesian came to redemand it. Glaucus affirmed, that he had no recollection of the circumstance and sent them away. As soon as they were gone, he hastened to Delphi, to inquire, if he should persist in denying it: he was answered, that, if he foreswore the money, he might escape for a time, but, for his wicked design, he and all his family should be utterly destroyed. Upon this, Glaucus sent for the Milesians and paid them the whole sum: but what the oracle foretold came to pass, for he and all his kindred were afterwards extirpated.

214. *Albāni: Alban* wine was very much esteemed.

216. *Acri:* commentators render this *acetōso*, 'sour.'

229. *Latĕris . . . febre dolōrem:* meaning probably a *pleuritic fever.*

232. *Pecŭdem . . . balantem:* it was usual for persons in danger or in sickness to engage by vow some offering to the gods, on their deliverance or recovery.

233. *Larĭbus . . . audent:* the *Lares* were the private gods of individuals. A *cock* was sacrificed to Æsculapius after recovery.

Madan thus understands the sentence: "So far from promising a cock to Æsculapius, they have not the courage to vow even a cock's comb," &c.

245. *Uncum: a chain* the links of which were called *unci* or *hami.* Some understand a *hook* in the wall, to which the malefactor was chained.

Others, the *hook*, by which they were dragged to the *Scalæ Gemoniæ.*

246. *Ægæi rupem:* see Sat. i. 65, note.

249. *Nec surdum nec Tiresiam:* 'neither deaf nor blind.'—*Tiresias* was a *blind* soothsayer of Thebes.

SATIRE XIV.

The whole of this Satire is directed to the one great end of self-improvement. By showing the facility, with which children copy the vices of their parents, he points out the necessity, as well as the sacred duty, of giving them examples of domestic purity and virtue.

After briefly enumerating the several vices, gluttony, cruelty, debauchery, &c. which youth imperceptibly imbibe from their seniors; he enters more at large into that of avarice, of which he shows the fatal and inevitable consequences.

Having placed the absurdity, as well as the perplexity, and danger of immoderate desires in every possible point of view, the piece concludes with a solemn admonition to be satisfied with those comforts and conveniences, which nature and wisdom require, and which a decent competence is easily calculated to supply.

1. *Fuscĭne: Fuscinus* was a friend of Juvenal, to whom this satire is addressed.

5. *Bullātus:* i. e, not yet seventeen years of age. See Sat. xiii, 33 note.

7. *Radĕre tubĕra:* 'to peel truffles.'

8. *Eōdem jure . . . ficedŭlas: ficedulæ* were *beccasinos* or *fig-pickers,* birds much admired by gluttons of antiquity.

It was reckoned a great luxury to have these birds dressed and served up in the *same sauce* or *pickle* with funguses of various kinds.

10. *Canâ . . . gulâ:* 'the hoary glutton,' his father.

12. *Barbātos . . . magistros:* philosophers and learned teachers were called *barbati,* from wearing *long beards,* to make them look grave.

14. *A magnâ . . . culīnâ:* 'from the profuse luxury of his father's ample kitchen.'

15. *Mītem anĭmum . . . Polyphēmus:* the construction is, *An Rutilus,* alter *Antiphates trepidi laris, ac Polyphemus, qui gaudet acerbo strepitu plagarum, et comparat nullam Sirena flagellis, præcipit mitem animum et mores æquos modicis erroribus, atque putat animas et corpora servorum* ex *nostrâ materiâ paribusque elementis:* anne potiùs *docet sævire.*

18. *Rutĭlus:* the name of some cruel master.

20. *Antiphătes : Antiphates* was king of the Læstrygones, savages near Formiæ in Italy, who lived on human flesh.—*Polyphĕmus :* one of the Cyclops was also a cannibal.

24. *Inscripta ergastŭla :* 'branded slaves.'

29. *Ceras :* 'waxen tablets.'

30. *Cinædis :* 'pimps.'

35. *Titan : Prometheus*, who formed men of clay, and animated them with fire, stolen from heaven.

42. *Quocunque sub axe :* 'in every clime.'

43. *Brutus : M. Brutus.—Bruti . . . avuncŭlus : Cato* of Utica.

49. *Peccatūro :* the *o* in this word is preserved from *elision*.

50. *Censōris . . . irâ :* the *censor* or *judex morum* was a Roman officer, who punished offenders against the peace or good manners.—*Fecĕrit . . .* sc. *filius*.

55. *Tabŭlas mutāre :* 'to alter your will,—to disinherit him.'

57. *Vacuum . . . cerebro :* 'void of common sense.'

58. *Ventōsa cucurbĭta : cucurbĭta* probably means here a *cupping instrument*. The epithet *ventosa* alludes to the nature of the operation, which is performed, by rarifying the air, within the instrument, by the application of fire, on which the blood is forced from the scarified skin into the cupping instrument by the pressure of the outward *air*.

The operation of cupping on the head, in cases of *madness*, is very ancient.

62. *Leve argentum :* 'the unwrought plate,' which of course is *smooth*.—*Aspĕra :* 'imbossed,' of course *rough*.

76. *Illi :* 'the young storks.'—*Ille* in the text is a typographical error.

77. *Crucibusque relictis :* i. e. feeds on the remains of the bodies of malefactors, that were left exposed on *crosses*.

79. *Magni :* i. e. when grown up.

81. *Jovis . . . aves :* eagles.

86. *Curvo . . . Cajĕtæ ;* the *shore* of *Cajeta* or Caieta, a sea-port in Campania, was remarkably sinuous and *crooked*.

91. *Spado . . . Posĭdes :* a freedman of Claudius Cæsar, who was possessed of immense riches ; he built on the shore at Baiæ some very magnificent baths.—*Capitolia nostra :* the Capitol at Rome.

95. *Meliōre . . . marmŏre :* 'more costly marble,' than his father used.

96. *Patrem:* who is a Jew.

99. *Mox et præputia ponunt:* 'soon they are circumcised.'

102. *Arcāno ... volumĭne:* the Pentateuch (or five books of Moses), which is called *secret*, not because it was kept (*arcâ*) in a chest in the synagogue, but because the Jews would not reveal it to the Gentiles.

105. *In causâ:* 'in fault.'—*Cui ... ullam:* 'with whom the seventh day was a day of idleness, and did not belong to any part of life.'

114. *Hesperĭdum serpens:* the *dragon*, that guarded the fruit in the garden of the *Hesperides* and was said never to sleep.—*Pontĭcus:* the *dragon*, that guarded the golden fleece, at Colchis, in *Pontus.*

128. *Cærulei:* so musty and mouldy, that they have become perfectly *blue.*

129. *Medio ... Septembri:* when the heat of the sun was severest at Rome.

132. *Signātam:* *sealed* up in some vessel or cup-board, so that the poor half-starved slave could not touch them.

133. *Fila ... porri:* 'and the counted fibres of a sective leek;' of the leek, there were two kinds; one, that grew to a *head*, called *capitatum;* the other, that consisted of *fibres*, called *sectivum, sectile*, or *sectum*, which was considered inferior.—The *fibres* were *counted*, that none of them might be taken.

134. *Ponte:* see Sat. iv, 115, 116, note.

144. *Canet olivâ:* the flower of the olive is white or rather of a light *grey.*

151. *Quot ... agros:* i. e. injuries of this kind have frequently made people part with their lands.

162. *Molossos:* the *Molossians*, a people of Epīrus, fought against the Romans in the army of Pyrrhus.

163. *Jugĕra bina:* two *jugera* or acres was the compliment of conquered land given by the Romans to their soldiers.

173. *Indè:* i. e. from avarice.

180. *Marsus ... Hernĭcus ... Vestīnus:* the poet introduces three old villagers of the *Marsi, Hernici*, and *Vestini*, giving advice to their children. These three people were famous for being warlike, laborious, and frugal.

186. *Perōne:* a kind of shoe or boot, made of raw leather, with the hairy side in, and worn by rustics in winter; it is called *alto*, high, because it came up to the calf of the leg.

192. *Rubras . . . leges:* the titles and initial letters of each act or chapter were written in *red* characters, as are seen in most of the ancient manuscripts. Hence the written law was called *Rubrica.*

193. *Vitem:* 'the office of centurion.' The Centurion carried, as an ensign of his office, a stick, made of a *vine-branch.*

194. *Buxo:* the Romans made *combs* of *box-wood.*

195. *Lælius:* used here for any *general.*

197. *Locuplĕtem aquĭlam:* in the Roman army, the senior captain had the care of the golden eagle or standard.—Here the *standard* is put for the *post,* which was a lucrative one.

202. *Ablegandæ . . . ultra:* it was a law in Rome, that all filthy trades should be carried on, and noisome wares exposed for sale, on the other side of the Tiber.

204. *Unguenta et corium:* i. e. between the business of a *perfumer* and that of a *tanner.*

206. *Poëtæ: Ennius,* who translated the 207th verse from the Bellerophon of Euripides, where it was used in irony.

208. *Vetŭlæ . . . assæ:* 'aged nurses.'

212. *Meliōrem . . . discipŭlum:* i. e. I will warrant, that the scholar will be a greater proficient in this and other vices, than you, who are his instructer.

217. *Longi mucrōnem . . . cultri:* 'the edge of a long knife;' a periphrasis, for 'a razor.'

219. *Cerĕris . . . aram:* the altar of Ceres was considered the most sacred because, in the celebration of her worship, nothing was to be admitted, that was not sacred and pure.—But *Ceres* is here put for any goddess.

220. *Elātam . . . subit:* for her husband will certainly murder her to obtain sole possession of her property.

228. *Lævo:* 'dishonest;' some render it, *foolish;* others, *unlucky.*

231. *Quem:* a Græcism for *quod,* sc. *curriculum,* though the sense requires *quem.*

237. *Circumscribĕre:* 'to cheat.'

240. *Dilexit . . . Menœceus: Menœceus,* the son of Creon, king of Thebes, that he might preserve his country, when Thebes was besieged by the Argives, devoted himself to death; the oracle having declared that Thebes would be safe, if the last of the race of Cadmus would willingly suffer death.—*Si Græcia vera:* i. e. if the Grecian accounts be true.

241. *Quorum:* a Græcism for *quarum,* the antecedent being *Thebas.*

244. *Ignem:* the fire of avarice.

246. *Trepĭdum . . . alumnus:* alluding to the story of a tame lion, which, in the time of Domitian, destroyed its keeper and instructer.

248. *Nota . . . colus:* i. e. your son, who is impatient to enjoy your property, will consult the astrologers, who know well what length of life has been allotted to you, for your horoscope; but then it is a great hardship for him to wait till your thread of life is all wound up.

249. *Stamĭne . . . abrupto:* 'by a premature death.'

252. *Archigĕnen:* the name of some famous physician.—*Quod Mithridātes composuit:* see Sat. vi. last line, note.

253. *Aliam . . . ficum:* i. e. to see another autumn.—*Alias . . . rosas:* i. e. to see another spring.

255. *Et pater et rex:* such an antidote, as a father should swallow, to secure him against the wickedness of a son; or a king against the attempts of his subjects.

257. *Prætōris . . . lauti:* see Sat x. 36, notes.

261. *Mars . . . suas:* the temple of Mars, the avenger, in the forum of Augustus, was the place, where treasures were at first deposited; but this, having been robbed of all its wealth, even the helmet from the head of the image of Mars was taken, the temple of Castor was appointed for that purpose, where a secure guard was constantly kept; whence the epithet *vigilem.*

262. *Floræ . . . Cerĕris . . . Cybĕles aulæa:* the sports and plays exhibited at the festivals of Flora, Ceres, and Cybele.

265. *Petauro:* some say, that the *petaurum* was a wooden circle or *hoop,* through which the *petauristæ* threw themselves, so as to light upon the ground. See the next note.

266. *Rectum descendĕre funem:* 'to slide down the straight rope;'—or *rectum funem,* may signify a *tight rope,* and *petaurum,* the *pole* with which rope dancers usually balance themselves.

267. *Corycĭă:* trading to *Corycium,* a promontory of *Crete,* where Jupiter was born.—Some think *Corycium,* a mountain of *Cilicia* is intended.

271. *Municĭpes Jovis:* 'of the same country with Jupiter;'—Cretan.

272. *Hic:* the rope-dancer.

278. *Carpathium* . . . *æquŏra* : 'the Carpathian sea,' between Rhodes and Crete, was considered very dangerous.—*Gætŭla* : what is now called the straits of Gibraltar.

279. *Calpe* : a high rock on the Spanish coast, now Gibraltar : this with *Abyla*, now Ceuta, a rock on the African coast, were called the pillars of Hercules ; and were considered the western boundary of the world.—*Calpĕ* seems to be used here in the third declension.

280. *Herculĕo* . . . *gurgĭte* : the Atlantic ocean was called the *Herculean gulf*, where it joins Gibraltar.—*Stridentem* : alluding to the notion of the sun's setting in the western ocean.

283. *Juvĕnes* . . . *marīnos* : *Tritons*, which were supposed to be half men, half fish.

284. *Sorōris* . . . *Eumenĭdum* : alluding to the story of *Orestes*, who, after he had slain his mother, was tormented by the *Furies* : his sister *Electra* took care of him in his madness, and, embraeing him, endeavoured to comfort him, but he said to her, " Let me alone, thou art one of the furies ; you only embrace me, that you may cast me into Tartarus." See Euripides, Orest. 260. seqq.

286. *Hic* . . . *Ithăcum* : *Ajax*, running mad, because the arms of Achilles were adjudged to Ulysses, the *Ithacan*, vented his rage on the beasts of the field. He slew two oxen, taking one for *Agamemnon*, the other for *Ulysses*. See Sophoc. Ajax Mastig.

289. *Tabŭlâ* : 'by a single plank.'

291. *Concīsum* . . . *minūtas* : a periphrasis for *money*.—The silver, of which it was made, was first *cut* into pieces, then stamped with the name and *titles* of the reigning prince, and also, with a *likeness* of his *face*.

294. *Fascia nigra* ; 'the black clouds.'

295. *Æstīvum tonat* : 'it is summer thunder ;'—'it is a mere thunder shower.'

297. *Zonam* : some think the ancients carried their money, tied to their *girdles*.—Others, that they carried it in their *girdles*, which were made hollow for this purpose.

299. *Tagus* : a river in Portugal, famous for its golden sands.—*Pactōlus* ; a river in Lydia, famous also for its golden sands.

302. *Pictâ* . . . *tempestāte* : persons, who had lost their property by shipwreck, used to have their misfortunes painted on a *tablet*. Some made use of this tablet to move the compassion of those, whom they

met, as they travelled through the country, imploring alms, and, for this purpose, they suspended the tablets about their necks, and kept singing verses, expressing the manner of their misfortunes.

Others hung their tablets in the temple of that particular deity, whose aid they had invoked in their distress: a tablet, thus dedicated, was called *tabella votiva*.

305. *Hamis: hama* signifies a *water-bucket*, made of leather.

307. *Electro:* cups made of *electrum*, a mixed metal, containing four parts of gold, and one of silver.—Some think *amber* is intended.

308. *Ebŏre:* the furniture made of *ivory*, or inlaid with it.—*Testudĭne:* couches and other furniture, inlaid with *tortoise-shell.*

309. *Cynĭci:* Diogenes, whose *tub* was not made of wood, but of *baked clay*, and consequently in no danger of fire.

320. *Antè:* before the time of Epicurus.—Socrates died 400 years before Christ; Epicurus, 271.

324. *Bis septem ordinĭbus:* fourteen rows of seats in the theatre were assigned to the *equestrian order.*

326. *Sume duos equĭtes:* 'take the estate of two knights.'—*Tertia quadringenta:* 'three times four hundred sestertia;' triple a knight's estate.

327. *Implēvi . . . ultrà:* a metaphor from the garments of the ancients, which, being loose, they held open to receive whatever was given them.

328. *Persĭca regna:* the kingdom of Persia was considered the richest in the world.

329. *Narcissi: Narcissus* was a freedman and favorite of Claudius Cæsar, who had such an ascendancy over the emperor, as to prevail on him to put Messalina, his wife, to death, after her paramour Silius.

SATIRE XV.

The poet, in this Satire, which he is supposed to have written, while banished into Egypt, relates the mortal and irreconcilable hatred, which sprung from a religious quarrel between the Coptites and Tentyrites, inhabitants of two neighbouring cities of Egypt, and describes, in very lively colours, a bloody fray, which happened between them. The conclusion of the Satire is a just and beautiful description of the origin of civil society.

5. *Dimidio . . . Memnŏne:* at Thebes, in Egypt, a city having a hundred gates, there was a colossal statue of *Memnon*, king of Æthiopia, who was slain by Achilles, at the siege of Troy: this statue was made of marble, and with such art, that a lute, which was in its hand, would of itself give a musical sound, when the beams of the sun shone upon it.

Cambȳses, king of Persia, ruined the city and caused the statue to be broken about the *middle*, imagining, that the sound came from some contrivance within, but nothing was found. From this time, the music was thought to be *magical*.

13. *Attonĭto . . . Alcinoo . . . Ulysses*, having arrived at the island Corcyra, was entertained by *Alcinous*, the king, to whom he related his travels.

16. *In mare . . . putāvit:* supposed to be spoken by one of the company, who was present, when Ulysses gave an account of his adventures.

17. *Sævâ . . . Charybdi:* i. e. he has told such a romance about a feigned whirlpool, which he calls *Charybdis*, in the straits of Sicily, that he certainly deserves a real one for his pains.

18. *Læstrygŏnas:* the *Læstrygones* were a rude and savage people near Formiæ, in Italy; they were like giants, and devoured men.

19. *Scyllam: Scylla*, the daughter of Phorcys, said to have been changed into a dangerous rock, between Italy and Sicily.—*Concurrentia . . . Cyaneas:* the *Cyaneæ*, otherwise *Symplegădes*, were two rocks at a short distance from the Thracian Bosphorus, so close to one another, that they seemed at a distance to be one and the same: and, as one passed by, they appeared to dash against each other.

20. *Plenos . . . utres:* when *Ulysses* arrived at the island of *Æŏlus*, that king of the winds enclosed the adverse winds in *leather bags* and hung them up in the ship of *Ulysses*, leaving at liberty the west wind which was favorable. But the companions of Ulysses, wishing to know what these bags contained, unloosed them; immediately a tempest arose and drove them back to the island of Æolus. Afterwards they sailed to the Læstrygones, where eleven ships were lost; with only one remaining they were driven to the island of *Circe*, a sorceress, who turned many of the mariners, by a touch of her wand, into swine.

22. *Elpenŏra:* one of the companions of Ulysses.

27. *Junio : Junio* is contracted into *Junye ;* the line is thus divided,
Nōs mĭ-| rāndă quĭ-| dēm sēd | nūpēr | cōnsŭlĕ Jūnyē.

28. *Copti :* a metropolitan city of Egypt, near the Nile, over which the sun, at noon, is vertical.

29. *Cunctis . . . cothurnis :* 'any tragedy.'

30. *Syrmăta : syrmata* were long garments, worn by actors in tragedy: here, like *cothurnis* in the line before, it is put, by Metonymy, for *tragedy* itself.

35. *Coptos :* most editions have *Ombos.*

40. *Inimicōrum :* 'of the hostile *Tentyrites.*'

43. *Quem . . . invĕnit :* i. e. the festival sometimes continued seven days.—This number the Egyptians held sacred.

48. *Indè :* on the part of the *Coptites.*

49. *Qualiacunque unguenta :* 'ointments such as they were.'

51. *Hinc :* on the part of the *Tentyrites.—Jurgia . . . incipiunt :* i. e. the Tentyrites begin the fray with bitter reproaches and abuse.

73. *Pars altĕra :* the Tentyrites.

77. *Hinc quidam :* 'at this juncture one of the Coptites.'

93. *Vascōnes :* the *Vascons* were a people in the north-eastern part of Spain. They were besieged by Metellus and Pompey and reduced to such necessity, that the *living* were forced to eat the *dead*, but they were at last relieved by Sertorius, a general of Marius' party.

107. *Zenōnis : Zeno* was the founder of the Stoics and taught, that, though some things might be done *to preserve life* (*pro vitâ*), yet not every thing; nor indeed any thing, that was unbecoming or dishonest.

108. *Cantăber :* the *Vascons* were a people of the *Cantabrians.*

110. *Nunc . . . Athĕnas :* 'now the whole world has the benefit of Grecian and Roman literature.'

114. *Saguntus : Saguntum* or *Saguntus* was a city of Spain beyond the river Ebro, a most faithful ally to the Romans. When they had held out against Hannibal and were almost famished, rather than submit, they chose to burn themselves, their wives, and children; this was the cause of the second Punic war.

115. *Mæotĭde . . . arâ :* near lake *Mæōtis*, there was an *altar*, sacred to Diana, upon which strangers were sacrificed.

116. *Taurĭca : Diana Taurĭca*, so called from her being worshipped by the people of *Taurica*, where the altar was.—Or *Taurica* may

mean the country itself, which is called *inventrix*, because *Thoas*, king of *Chersonesus Taurica* was the inventor of this horrid barbarity.

120. *Impulit*: 'impelled these Tentyrites.'

122. *Anne . . . Nilo*: commentators explain this passage in various ways. The meaning probably is, that, these Egytians, the Tentyrites, had, without any necessity compelling them to it, without any excuse to extenuate their crime, been guilty of so monstrous a wickedness, that they could not have found any other way so likely to provoke the Nile to withhold its waters in a time of drought, and to bring a famine upon the country, as by thus increasing the Nile's unwillingness to help them. "What worse impiety could they commit to provoke the Nile to stay within her banks, when the country of Egypt is chapt with drought?"

127. *Fictilibus . . . phaselis*: boats, made of clay, hardened in the fire, and varnished, so as to be water-tight, which floated very well down the tranquil current of the Nile.

137. *Incerta*: doubtful of which sex the sufferer is.

139. *Terrâ . . . rogi*: the law of the ancient Romans required, that the bodies of infants, who died before they had lived forty days, (or, according to some, before they had teeth, that is, about seven months old,) should not be *burnt*, but *buried*.

140. *Face . . . sacerdos*: the sacred rites of *Ceres* were celebrated by night; the worshippers carried lighted torches in their hands, in memory of Ceres, who, by torch-light, had sought her daughter Proserpine, when carried away by Pluto.

None were admitted to these feasts, but those, who were pronounced chaste and good and free from any notorious crime.

142. *Ulla . . . mala*: i. e. can think himself unconcerned in the misfortunes of others.

173. *Pythagŏras*: *Pythagoras* forbade the eating of animals, on account of his belief in the transmigration of souls; he would not allow himself to eat all kinds of *vegetables*, but abstained from beans, the cause of which is not known.

SATIRE XVI.

This Satire is supposed to have been written by Juvenal, while he commanded in Egypt: he sets forth, ironically, the advantages and

privileges of the soldiery, and how happy they are beyond others, whom he mentions.

Many have thought that this Satire was not written by Juvenal.

6. *Samiâ genitrix . . . arĕnâ:* *Juno* was worshipped at *Samos*, a sandy island in the Icarian sea.

10. *Prætōri:* the *prætor militaris* was commander in chief.

12. *Atque . . . relictum:* i. e. his eyes left in such a condition, that the surgeon cannot promise the restoration of sight.

13. *Bardaĭcus judex:* a military judge, who had cognizance of all military causes and of such as rose within the camp.

14. *Calceus:* *calceus* signifies any shoe, but probably means here a particular shoe, worn by soldiers.—*Suræ:* these seem to have been the upper part of the *caligæ*, as the lower were the *calcei:* for the *caliga* was a sort of harness for the foot and leg; the lower part of which or the *calceus* covered the foot; the upper part or *sura* reached up to the calf of the leg.

The poet means, that the complainant is referred to a military judge, who takes his seat on the bench in a military dress.

21. *Ut sit . . . injuria:* i. e. that vengeance, even greater than the injury complained of, be inflicted upon the plaintiff.

24. *Calĭgas . . . clavōrum:* the *caligæ* of the soldiers were stuck full of nails.

26. *Pylădes:* the friend of Orestes. See Class. Dict.—*Molem aggĕris:* the Romans used to surround their encampments with vast heaps or banks of earth thrown up by way of rampart. The mass of earth which formed them was called *moles aggeris*.

31. *Dignum . . . majōrum:* i. e. a man of primitive simplicity, fidelity, and courage; such as lived in the days of our ancestors.

36. *Sacramentōrum:* when soldiers were enlisted, they took an oath of allegiance and fidelity to the emperor, to their country, and to their general.

38. *Sacrum . . . libo:* the stones, which were set up for boundaries, were held sacred; it was customary to adorn them with chaplets, and every year to offer, on the top of the boundary stones, to the god *Terminus*, sacrifices of honey, meal, and oil, made into cakes; this composition was called *puls*.

42. *Exspectandus . . . annus:* every tribe in Rome had three judges, who were appointed to hear and adjust civil causes among the people.

By the word *annus* we are to understand a certain time of the year, when the judges sat to try causes.

43. *Tōtīus popŭli:* i. e. when the courts were open to the people at large.

51. *Testandi . . . jus:* by the laws of Rome, a son, during the life of his father, could not dispose of his property by will. But the soldier, by his military oath, became free and had the right of giving, as he pleased, whatever he had acquired in the service of his country.